Church-1936

A.M.E.

THE LAST WORD

Christian Recorder

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Above all things, the General Conference of the African Methodist Episcopal Church meeting in the metropolis of America should show forth to the Negroes themselves and to the world at large, the dignity and power of this great organization. Its representatives should be bent upon serious business given to them by the Almighty, and so serious should it be that men ought to pray for Divine guidance in doing the right. It is not so much our will or the winning of an office or the carrying of a point, as it is the realization of the divine mission of the church through human agencies.

And so we should rise out of our weakness to the strength which alone God can give, and legislate and elect and assign for the good of the future, and when we shall have left New York every delegate and every alternate and every visitor should have renewed enthusiasm for the grand old church and renewed vision of the power of God in the salvation of men as individuals and in the purification of society in general. And we should send these delegates and alternates and visitors to every section of the country and the world charged with a new faith and a new courage and a new determination to carry on the mission of the church.

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3. John R. Hawkins was re-elected financial secretary Saturday; Dr. L. L. Berry of Norfolk, was re-elected secretary of missions, Prof. A. S. Jackson, secretary of education; Dr. J. J. Clabourne was unanimously re-elected editor of the Southern Christian Recorder and Rev. A. J. Wilson as secretary of church extension.

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This situation, plus the fact that Bryant failed to secure adoption of the majority report on his Quadrennial Report on the Sunday School Union Thursday night, made his defeat apparently inevitable. The Committee on Sunday School Union had a minori-

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Bishop Wright was born in Cuthbert, Ga., 58 years ago. He is married and has one son and three daughters, all of whom were present at the conclusion. He said:

"I thank the members of the General Conference for the honor bestowed on me in electing me to be bishop of the AME Church. I will try to be worthy of the honor and as far as I possible can, measure up to the opportunity for service to God and to the race."

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Bishop Wright was born in Cuthbert, Ga., 58 years ago. He is married and has one son and three daughters, all of whom were present at the con- the press immediately following his

ference. He is the son of Major R. R. Wright, president of the Citizens and Southern Bank and Trust Company of Philadelphia. He attended the Georgia State Industrial School of which his father was president; secured his Master of Arts degree from the University of Chicago; his B.D.D. degree from the same school, his Ph.D. at the University of Pennsylvania, the first Negro to be so honored; and studied at the Universities of Leipsig and Berlin in Germany.

He pastored twenty years in Atlanta, Ga., and at the Institute Church of Chicago.

Bishop Howard, who was elected at the same time, was born in Cooper County, Mo., the son of Amos and Mary Howard. He had a brother, the Rev. J. P. Howard, who died several years ago. He attended school in Kansas City and then went to Paul Quinn College. His ministry began and continued in Texas where he is pastor of Wesley AME Chapel at Houston. He is aged 60 and lives at 2209 Dowling Street, Houston.

His church some time ago organized the Federal Credit Bureau among its members which loans money to them at low rates and is operated under the Federal Farm Credit Bureau direction.

Rev. Howard has no children. His wife has been quite ill.

There were 32 candidates for the two vacancies created by the decision making Bishop Vernon inactive, making only 13 active bishops with fifteen districts.

The candidates were E. A. Adams, of South Carolina; A. J. Allen of Cleveland; J. C. Anderson of Pittsburgh; A. D. Avery of North Carolina; J. B Butler of Texas; J. L. Butler of Georgia; William Barnes, Mississippi; J. E. Beard, South Carolina; J. N. Campbell, Arkansas; F. R. C. Durden, of Mississippi; W. H. Griffin of Mississippi; F. H. Gow of South Africa; J. S. Gomez of St. Louis; E. J. Howard of Texas; J A. Hill of Kentucky; C. S. Long of Florida; W. D. Miller of Oklahoma; A. M. Mickens of Alabama; T. J. Myles of South Carolina; D. Ward Nichols of New York; H. N. Newsome of Alabama; F. S. Reid of Tennessee; I. C. Steady of Africa; R. B. Smith of New Jersey; J. T. Stinson of Louisiana; W. H. Thomas of Washington; J. S. Johnson of Florida; E. J. Jackson of Florida; A. O. Wilson of Arkansas; J. W. Walker of Alabama; R. R. Wright of Ohio and J B. S. Isaacs of California.

Early on the first ballot, Newsome, Wright and Howard led.

The Rev. J. L. Butler, of Savannah Ga., was holding third place at 8 p. m., Friday on the second ballot.

At this time Dr. Wright felt his election was more or less assured as he began slipping a few of his votes to his nearest rival, Rev. Mr. Howard. The exact vote between these two at 8 p. m. was Howard 108 and Wright 99 but this count shifted within the next few minutes.

There was a restless interest throughout the great palace as the second ballot was rushing toward its end. The galleries were crowded as they have been all day and many of the most prominent personages in the church connection sat with the delegates or strolled about in the rear of and outside the hall. Dr. Wright kept near the platform. Rev. Mr. Howard sat in his seat with the Texas delegation though occasionally he would pass up and down the aisles receiving congratulations.

Single votes for several of the three candidates interested the audience.

In the afternoon, several New York church leaders including the Rev. A Clayton Powell, Sr., the Rev. Shelton Hale Bishop and others entered the hall and went up to shake hands with the bishops and general officers.

In campaigning for the bishopric Dr. Wright used a life-sized oil painting which was set up near the platform. The painting was done by a Wilberforce art student. Dr. Wright had a booth for Wilberforce upstairs in the palace, in which enthusiasm for his candidacy ran high.

Bishop W. H. Heard, who earlier in the day had been ill, returned at night and occupied a seat on the platform.

The following method was used in tallying the votes. Two official tellers took the votes out of a big pasteboard box on the left side of the platform and called the name voted for. Then they passed it to the row of tellers from each district. These tellers were seated in a line across the platform and each would examine the ballot. The last man to watch it would replace the ballot in a second box on the right side of the platform which was also guarded.

$125,000 Is Appropriated For Operation

Bishop Davis' Plea For Upkeep of Bishops Is Overruled

Journal and Guide Bureau

NEW YORK—Rushing rapidly toward a scheduled close Monday evening the 30th General Conference of the A.M.E. Church nevertheless quickly passed scores of important measures in the latter half of the morning session after having elected J. G. Robinson of Philadelphia editor of the A.M.E. Review, with 398 votes; A. J. Wilson of Washington editor of the Western Christian Recorder and S. S. Morris of Nashville, secretary of the Allen Christian Endeavor League earlier inthe day.

While delegates were so impatient to get home that on the ballot for Robinson only 420 delegates of the 945 voted, the important Committee on Temporal Economy rendered its report of monies to be paid out and in a few moments voted out approximately $1,400 in fees to various convention officials set the salary of bishops at $4,200 per annum; (a reduction of $600) and set other salaries as follows:

Married traveling ministers	$2,000
Unmarried traveling ministers	1,200
Presiding elders	2,000
Financial secretary	3,500
Manager Book Concern	3,15
Editor Christian Recorder	3,000
Editor AME Review	300
Secretary Missions	300
Secretary of Education	3,000
Church Extension Secretary	3,000
Secretary S. S. Union	3,000
Secretary, Allen Christian Endeavor	3,000
Editor Missionary Review	1,000
Assistant Editor Missionary Review	500
Wilberforce President	3,000
Allen University President	3,000
Edward Waters College President	3,000
Payne College President	3,000
Paul Quinn College President	3,000
Kittrell College President	1,000
Shorter College President	2,000
Flipper-Davis Junior College	3,000
Morris Brown University President	3,000
Payne Theological Seminary President	3,000
Allen University President	2,500
Campbell College President	1,500

$125,000 APPROPRIATION

This forms an approximate total of $125,000 in annual salaries of 15 bishops, general officers, college and seminary heads for the A.M.E. Church connection.

Widows and children of bishops formerly allowed $50 a month were reduced to $25 despite an attempt to retain the old figure.

Three theological schools were arranged to be placed at Morris Brown, Wilberforce and a third at a western location to be decided by the bishop's council.

Upon objection by Bishop R. R. Wright a provision that 38 per cent of the dollar money collected in the 15th district be sent back here to the financial secretary was stricken out of the report.

All other dollar money is to be divided as follows: 38 per cent to the financial secretary for salaries; 25 per cent for pensions; eight per cent for education; four per cent for church extension; five per cent for missions and 20 per cent for expenses of annual conferences.

Children's Day collections are to be divided as follows: 50 per cent to the annual conferences; 25 per cent to church extension; and 25 per cent to the Sunday school union.

Bishop Davis tried to make a motion that bishops be given upkeep also in face of reduced salaries but it failed to pass.

OBJECT TO SALARIES

Objection was made by a delegate to Financial Secretary Hawkins receiving $3,500 while other general officers received but $3,000 and also to expenditure of the $1,400 in fees for various conference officials, but the delegate failed to get a hearing.

With the confusion of the ending day of the 12 day conference, the entire report of the Temporal Economy Committee was passed, with only the one change regarding South African dollar money.

A resolution that the treasurers of the Mite Missionary Society and the Home and Foreign Missionary Society be made members of the Board of Missions so as to pass on expenditure of mission monies was passed.

Atty. Perry B. Jackson of Cleveland read a resolution thanking the Episcopal Committee for its excellent work.

A resolution that all church boards be combined into one big General Board made no progress.

Among the stipened recipients for services at the conference was a fee of $50 paid to the Rev. C. A. Wingfield of Atlanta, who was named Press Representative of the Conference during the opening days and whose duties included "keeping scandal out of the papers."

Georgia, Texas and Florida delegations left Monday evening and others not later than Tuesday morning.

CONFERENCE COST $1,000 A DAY

Monday afternoon many familiar scenes and groups which had made Rockland Palace a little city in itself for twelve hectic days had already vanished.

Entire use of the big Rockland Palace cost the conference about $1,000 a day including all concessions.

$35,000 was banked by the financial secretary here when the conference opened.

Therefore about $12,000 of this was used in expenses of the palace itslef for the twelve days.

Church-1936

A. M. E.

A. M. E. Secretary Retains Position By Court Decision

Chancellor James B. Newman Rules State Charter Confers Right To Elect On State Board of Managers

Unless the Supreme Court of Tennessee, not earlier than sixty days from now rules otherwise, Prof. Ira T. Bryant will retain his office as Secretary of the A. M. E. Sunday School Union until 1938.

In a short decree handed down Wednesday morning of this week Chancellor James B. Newman who presides over Part II of the Davidson County Chancery Court, ruled that the General Conference of the African Methodist Episcopal Church does not have the legal right to elect the Secretary of the Sunday School Union. He ruled that E. A. Selby who was "elected" by the General Conference which met in New York in May of this year can not take over the office of Secretary.

The Court took judicial notice of the action of the General Conference in electing Prof. Selby, who is a teacher in the A. and M. College Normal, Ala., and stated that even though the election was held and even though Prof. Bryant participated in it, it was a nullity, as the African Methodist Church had established a Board of Managers to the validity of the Tennessee Charter of the African Methodist Episcopal Church, and informed members of the denomination that they must stick to any laws they make and be governed by the charter they procure from the state.

Through the sultry days of the most uncomfortable weather Nashville has experienced in many years, the lawsuit brought by J. Cariton Loser, Attorney General for Davidson County on the relation of E. A. Selby against Ira T. Bryant was fought to a finish with able counsel on both sides. The trial of the suit began on Wednesday of last week. Speculation was rife up until Judge Newman rendered his decision over whether the colorful Ira T. Bryant would retain his position or would a new secretary be installed at the 8th Avenue publishing house. The contest arrayed Nashville into two camps, with partizans representing not only members of the A. M. E. connection but of all other faiths. It was only natural, however, to note that a majority of those interested in the case were hopeful for a victory in favor of Prof. Bryant.

While Prof. Bryant is known as a "scrapper" among his Methodist brethren, it can not be denied that he is the outstanding financial genius of the church and has built a wonderful publishing plant during the time he has been the secretary of the Sunday School Union. In addition he has been one of the most public spirited men in Nashville, always giving generously to every worthwhile cause that has appealed to him. There were few of his friends here who believed he would be ousted from office, as they felt he never would have attempted to defend the lawsuit brought against him had he not been sure of legal rights which were calculated to establish his claims to the office. There was general rejoicing, not only among Methodists but citizens generally over Prof. Bryant's legal victory. He was being congratulated by friends of both races over his success.

It is understood that the case will be appealed to the Supreme Court of Tennessee for final decision. However the court is not likely to have the case before it until later in the year. The friends of Prof. Bryant express the utmost confidence in the forthcoming decision of the Supreme Court in the event the complainant persists in his expressed intention to make an appeal. It is pointed out by the Bryant following that the Tennessee Supreme Court in the past has seldom set aside a ruling of Chancellor Newman, and it is their belief that the eminent chancellor has been careful to render his decision in this case with previous decisions of the state's highest tribunal before him.

There was considerable airing of the long drawn out battle between Prof. Bryant and certain bishops at the trial. Judge Newman on several occasions cautioned the attorneys to avoid extraneous matter, and get down to the business of furnishing the court law and facts to determine whether the General Conference or the Tennessee Board of Managers had the right to elect officers of the Sunday School Union.

In the petition presented on behalf of Prof. Selby it was contended that Prof. Bryant had all along been the beneficiary of elections to the Secretaryship by the General Conference, and only objected when the election went against him the past May. It was pointed out that Prof. Bryant was elected Secretary at and by the General Conference of 1908 when he defeated the Rev. W. D. Chappelle. There follows a recital of different acts performed by Prof. Bryant, including the sale of the old site of the Sunday School Union on the northside of the Public Square, and the purchase of the 8th Avenue site. It is pointed out that Prof. Bryant submitted his candidacy to the 1936 General Conference but was beaten by Prof. Selby. That later when Prof. Selby came to Nashville to take over the Secretaryship, Prof. Bryant refused to turn over the office and stated that the election of Selby was illegal. The Selby contention is that Bryant's action in falling back on his election by the Board of Managers was a "subterfuge in defiance of the supreme authority of the African Methodist Episcopal Church." It is contended that in 1932 Prof. Bryant admitted that his election as Secretary was made by the General Conference.

The petition of Prof. Selby admitted that it lacked some general information on which to rely to make out its case to the court. A mandatory injunction was asked to compel Prof. Bryant to turn over the office of Secretary and all monies in his possession. The answer to the Selby petition was a detailed account of the way the Board of Managers had run the Sunday School Union. It showed that in April, 1935 Prof. Bryant was elected by the board for a term of three years. It also stated that in January of this year Prof. Bryant made public a statement to delegates to the General Conefrence in which he said the General Conference could not elect him to office, and that he would only seek a vote of confidence from the conference.

Prof. Bryant's contention is that beginning in 1918 he has been directly responsible to the Board of Managers and not the General Conference, because of a reorganization of the corporation in 1918. It is pointed out that beginning in 1920 the General Conference put into its discipline a provision for the election of the Secretary of the Union, but stated that the provision would take effect "when the charter has been changed to conform to law." It appears that the failure of the General Conference to change the charter was the thing which stopped that body from electing the Secretary.

Attorney Z. Alexander Looby was connected with the victorious counsel which represented Prof. Ira T. Bryant, while Attorney Walter S. Walker played a conspicuous part in conducting the case for Prof. Selby. Both attorneys are to be retain, it is learned, when the case is carried to the State Supreme Court.

Judge Albert Williams headed the counsel for Prof. Bryant, while Attorneys Fyke Farmer, Lanier, Price and Shaver represented Prof. Selby.

power to fill one of its corporate offices; that the allegations of the original bill are met and denied by the answer and not sustained by the proof;

It is therefore ordered, adjudged and decreed by the Court that the original bill be and is dismissed and the relator and his surety taxed with the costs of the cause, for which an execution will issue.

To the foregoing action of the Court the complainant excepts and prays an appeal to the next term of the Supreme Court sitting at Nashville, which is granted upon his executing bond as required by law, and he is allowed thirty days from the entry of this decree in which to make bond, and sixty days in which to prepare and file a bill of exceptions.

By agreement of the parties, it is ordered that the Clerk and Master will send up with, and as a part of the transcript, all of the exhibits in their original form to be withdrawn from the files with the permission of the Supreme Court, after the case is finally disposed of in that Court.

DECREE

STATE OF TENNESSEE, EX REL,
VS. 50909 IN CHANCERY COURT,
IRA T. BRYANT PART TWO

This cause came on to be heard before Chancellor James B. Newman, July 15, 1936, and former days of the term upon the entire record including the testimony of witnesses examined in open court under an agreement of the parties entered on the Minutes of this Court, and oral argument of solicitors.

From all of which the Court is of opinion that the General Conference of the African Methodist Episcopal Church had no authority or power to elect a Secretary-Treasurer of the Sunday School Union of the African Methodist Episcopal Church, a corporation, and that its attempted election of relator, E. A. Selby, to that position was a nullity and afforded him no warrant to take possession of and exercise the duties of such office; that under its charter powers the Sunday School Union of the African Methodist Episcopal Church is empowered to elect its Secretary-Treasurer, and it has exercised that power since its incorporation, and that the individual action of the defendant, Bryant, whom it had elected to that office in 1935 in participating in an unauthorized election by the General Conferences for this office did not stop it from exercising its Charter powers, or confer upon the General Conference

A. M. E.

Church-1936

A. M. E. Secretary Retains Position By Court Decision

Chancellor James B. Newman Rules State Charter Confers Right To Elect On State Board of Managers

Unless the Supreme Court of Tennessee, not earlier than sixty days from now rules otherwise, Prof. Ira T. Bryant will retain his office as Secretary of the A. M. E. Sunday School Union until 1938.

In a short decree handed down Wednesday morning of this week Chancellor James B. Newman who presides over Part II of the Davidson County Chancery Court, ruled that the General Conference of the African Methodist Episcopal Church does not have the legal right to elect the Secretary of the Sunday School Union. He ruled that E. A. Selby who was "elected" by the General Conference which met in New York in May of this year can not take over the office of Secretary.

The Court took judicial notice of the action of the General Conference in electing Prof. Selby, who is a teacher in the A. and M. College, Normal, Ala., and stated that even though the election was held and even though Prof. Bryant participated in it, it was a nullity, as the African Methodist Church had established a Board of Managers to the validity of the Tennessee Charter of the African Methodist Episcopal Church, and informed members of the denomination that they must stick to any laws they make and be governed by the charter they procure from the state.

Through the sultry days of the most uncomfortable weather Nashville has experienced in many years, the lawsuit brought by J. Carlton Loser, Attorney General for Davidson County on the relation of E. A. Selby against Ira T. Bryant was fought to a finish with able counsel on both sides. The trial of the suit began on Wednesday of last week. Speculation was rife up until Judge Newman rendered his decision over whether the colorful Ira T. Bryant would retain his position or would a new secretary be installed at the 8th Avenue publishing house. The contest arrayed Nashville into two camps, with partizans representing not only members of the A. M. E. connection but of all other faiths. It was only natural, however, to note that a majority of those interested in the case were hopeful for a victory in favor of Prof. Bryant.

While Prof. Bryant is known as a "scrapper" among his Methodist brethren, it can not be denied that he is the outstanding financial genius of the church and has built a wonderful publishing plant during the time he has been the secretary of the Sunday School Union. In addition he has been one of the most public spirited men in Nashville, always giving generously to every worthwhile cause that has appealed to him. There were few of his friends here who believed he would be ousted from office, as they felt he never would have attempted to defend the lawsuit brought against him had he not been sure of legal rights which were calculated to establish his claims to the office. There was general rejoicing, not only among Methodists but citizens generally over Prof. Bryant's legal victory. He was being congratulated by friends of both races over his success.

It is understood that the case will be appealed to the Supreme Court of Tennessee for final decision. However the court is not likely to have the case before it until later in the year. The friends of Prof. Bryant express the utmost confidence in the forthcoming decision of the Supreme Court in the event the complainant persists in his expressed intention to make an appeal. It is pointed out by the Bryant following that the Tennessee Supreme Court in the past has seldom set aside a ruling of Chancellor Newman, and it is their belief that the eminent chancellor has been careful to render his decision in this case with previous decisions of the state's highest tribunal before him.

There was considerable airing of the long drawn out battle between Prof. Bryant and certain bishops at the trial. Judge Newman on several occasions cautioned the attorneys to avoid extraneous matter, and get down to the business of furnishing the court law and facts to determine whether the General Conference or the Tennessee Board of Managers had the right to elect officers of the Sunday School Union.

In the petition presented on behalf of Prof. Selby it was contended that Prof. Bryant had all along been the beneficiary of elections to the Secretaryship by the General Conference, and only objected when the election went against him the past May. It was pointed out that Prof. Bryant was elected Secretary at and by the General Conference of 1908 when he defeated the Rev. W. D. Chappelle. There follows a recital of different acts performed by Prof. Bryant, including the sale of the old site of the Sunday School Union on the northside of the Public Square, and the purchase of the 8th Avenue site. It is pointed out that Prof. Bryant submitted his candidacy to the 1936 General Conference but was beaten by Prof. Selby. That later when Prof. Selby came to Nashville to take over the Secretaryship, Prof. Bryant refused to turn over the office and stated that the election of Selby was illegal. The Selby contention is that Bryant's action in falling back on his election by the Board of Managers was a "subterfuge in defiance of the supreme authority of the African Methodist Episcopal Church." It is contended that in 1932 Prof. Bryant admitted that his election as Secretary was made by the General Conference.

The petition of Prof. Selby admitted that it lacked some general information on which to rely to make out its case to the court. A mandatory injunction was asked to compel Prof. Bryant to turn over the office of Secretary and all monies in his possession. The answer to the Selby petition was a detailed account of the way the Board of Managers had run the Sunday School Union. It showed that in April, 1935 Prof. Bryant was elected by the board for a term of three years. It also stated that in January of this year Prof. Bryant made public a statement to delegates to the General Conefrence in which he said the General Conference could not elect him to office, and that he would only seek a vote of confidence from the conference.

Prof. Bryant's contention is that beginning in 1918 he has been directly responsible to the Board of Managers and not the General Conference, because of a reorganization of the corporation in 1918. It is pointed out that beginning in 1920 the General Conference put into its discipline a provision for the election of the Secretary of the Union, but stated that the provision would take effect "when the charter has been changed to conform to law." It appears that the failure of the General Conference to change the charter was the thing which stopped that body from electing the Secretary.

Attorney Z. Alexander Looby was connected with the victorious counsel which represented Prof. Ira T. Bryant, while Attorney Walter S. Walker played a conspicuous part in conducting the case for Prof. Selby. Both attorneys are to be retain, it is learned, when the case is carried to the State Supreme Court.

Judge Albert Williams headed the counsel for Prof. Bryant, while Attorneys Fyke Farmer, Lanier, Price and Shaver represented Prof. Selby.

power to fill one of its corporate offices; that the allegations of the original bill are met and denied by the answer and not sustained by the proof;

It is therefore ordered, adjudged and decreed by the Court that the original bill be and is dismissed and the relator and his surety taxed with the costs of the cause, for which an execution will issue.

To the foregoing action of the Court the complainant excepts and prays an appeal to the next term of the Supreme Court sitting at Nashville, which is by the Court granted upon his executing bond as required by law, and he is allowed thirty days from the entry of this decree in which to make bond, and sixty days in which to prepare and file a bill of exceptions.

By agreement of the parties, it is ordered that the Clerk and Master will send up with, and as a part of the transcript, all of the exhibits in their original form to be withdrawn from the files with the permission of the Supreme Court, after the case is finally disposed of in that Court.

DECREE

STATE OF TENNESSEE, EX REL,
VS. 50909 IN CHANCERY COURT,
IRA T. BRYANT PART TWO

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EDITOR VIEWS MINISTER WITH MORE RESPECT

Finds Pastors Do Not Use A.M.E. General Conference to Make Merry

By C. A. Franklin

I come back from the A. M. E. general conference in New York with a vastly increased respect for the Negro minister. I had heard all the usual condemnations of him when away from home, but this, my first visit to a great religious gathering of my people, disclosed to me that the critics looked only on the surface and saw what they wanted to see.

Instead of the yelling unrestrained mob which I have been told about, I found the one thousand delegates and the two thousand visitors there as orderly as they could be under the handicap of a meeting place crowded to the doors and seated with movable folding chairs.

Orderliness under such conditions is impossible. The conference did well to avoid panic with so much movement required for which adequate facilities could not be provided.

It is true delegates rose with insistent shouts for the attention of the chairman and crowded forward to the rostrum where the loud speaker was located through which they wished to address the gathering. Every deliberate assembly where the proceedings are not cut and dried, has the same rivalry for the floor, and I refuse to blame my brother in black for being human. Time enough to criticize him for noisiness when congress and other assemblies conduct their business in whispers.

Little Carousing Seen

The ministers were not staggering about the streets drunk. New York has liquor stores in profusion, but I saw only one man who was the worse for liquor, and he was a drinker when I first met him years ago. The general conference was not "our night out" for the ministers, though they were in New York which turns night into day. Roll call after roll call, all day and 'way into the night, showed the delegates to be present in their seats, a thing impossible had they been carousing around.

The charge that the religious bodies of our people are swayed by money has just enough truth in it to blind the unthinking to the real facts. In my opinion the ministers in the matter of money are like the village preacher of whom the poet said: "Even his vices leaned to virtue's side."

Before judging the conduct of the Negro preacher at general conference or national convention, take a good square look at him at his home. Like all men engaged in religious work, he is the poorest paid man in his community considering the preparation and service required of him. For every pastor with a fat charge, there are a dozen who preach and have to work on the side.

I know of one man called to fill an important church in Missouri to whom the congregation offered the salary of $30 a month and he took it.

Expenses Are Heavy

Suppose that man goes to a national gathering of his denomination! His railroad fare, though at ministerial rates, still is not free. His clothes must be clean. He must have a place to sleep and he must eat. He has certain measures and certain men that he wishes to support. Of necessity he is torn between staying at a sacrifice or returning home.

If the minister stays his money runs out. If he shares in money provided at the meeting, some highly righteous Pharisee calls his act unprincipled.

Delegates from this part of the fifth district went to this general conference in New York with less than their railroad fare. They made up the balance out of their own pockets. No business would send its saleman forth without expense money, but Negroes expect their ministers to represent them in religious gatherings without paying for it. The marvel to me is that they do as well as they do.

I shall carry in my mind for a long time, the picture of a brother who stood on the edge of the platform after an indecisive ballot, repeating over and over: "Hold that line." No general pleading with troops to stand fast under fire could have asked more devotion and sacrifice than this zealot wanting victory though it meant more days of stretching Pokeville dimes to buy New York meals.

There was money spent, but not much and far less than the conditions give reason to expect. Some delegates who stayed ate up their expense money and had to get home the best they could. I can hardly blame them for making virtue of necessity. Furthermore, I believe they get their money in the vast majority of cases from the side with which they are allied anyhow.

The Negro minister is advancing. He will do better when his members see that he is in part what they make him. He sums up their religious life, its incompetencies as well as exaltations. I become more convinced the longer I live that I cannot judge the motives of a man until I put myself in his shoes and see conditions with his eyes.

AME. Legal Staff Member Says Selby Pulled A Boner

Attorney John Adams Raps Selby and Hawkins in The Recent Bryant Tilt

OMAHA, Neb., July 31—(By Davis Lee for ANP) Attorney John Adams, member of the General Conference of the AME church and also a member of the legal committee appointed by that body to investigate titles and charters of all AME property, branded J. A. Selby, recently elected secretary-treasurer of the AME Sunday School Union, as acting without authority and good judgment in his recent law suit against Ira T. Bryant.

Mr. Adams declared that the general conference appointed a legal committee of six members to attend to just such matters as the Selby-Bryant case, and that the committee would have been functioning had John R. Hawkins, Financial Secretary of the AME Church, turned over funds for them to go on. However instead of him doing this, Mr. Adams averred, he wrote to the committee saying that no funds were available, yet he did provide funds for Mr. Selby to pay white Alabama lawyers to lose the case in Nashville.

The Omaha attorney said that he is sure that he and the other members of the legal committee could have won the case and would have saved the church much of the money paid those lawyers. In the first place Mr. Adams charges, the white lawyers took the case into the wrong court. and it should have been taken into the federal courts and not the State courts of Tenneessee.

"It is very unfortunate," Attorney Adams said in a signed statement. "that the action was brought against Mr. Bryant before the committee was called in to do the same work Mr. Selby s litigation proposed, and to do it in a proper way. In my judgment this undertaking was grossly illiterate and premature. The last general conference had made provisions for the proper course, and authority had been given its deputized agency and there was no reason on earth to go ahead of this committee. It did not require anv power of attorney solicited of bishops. The general conference acting within its rights had given to those whom it desired to conduct necessary proceedings full power. The friends who fought hard for Selby because they thought the situation warranted it are, I feel, greatly discouraged at the weak judgment on the part of Selby and these who advised him."

The attorney then showed this writer the copy of a telegram which Attorney Charles H. Calloway, of Kansas City, Chairman of the legal committee, sent to Bishop Flipper urging him to demand that John R. Hawkins turn over funds for the committee to rectify the blunders of the white lawyers and get possession of the Sunday School property.

Is Eleventh Prelate Sent To Capetown

Wife Accompanies New Bishop To The Dark Continent

Journal and Guide Bureau

NEW YORK CITY—Bishop and Mrs. R. R. Wright, Jr., at midnight Friday, Nov. 6 will sail aboard the SS Europa for Capetown, South Africa, where the bishop will begin his mission work for the AME church for the next four years, it was announced this week.

Bishop Wright was elected bishop at the last General Conference of his church held here in May, after having served for 27 years as editor of the Christian Recorder, four years of which he also served as Acting-President of Wilberforce University, America's oldest Negro newspaper and oldest Negro college. Bishop Wright holds the distinction of being the first Negro holding the degree of Doctor of Philosophy to be elected to the office of bishop.

Mrs. Wright, formerly Charlotte Crogman, is the daughter of the late Dr. Wm. H. Crogman for many years President of Clark University in Atlanta, Ga. Before her marriage, Mrs. Wright was also a teacher of latin in this university.

500 CHURCHES IN TERRITORY

Under his jurisdiction, Bishop Wright will have nearly 500 churches in a territory in which there are fifty million Negroes. His district extends over Cape Colony, Natal, the Transvaal and Southern Rhodesia, also the protectorates of Swabiland and Bechuanaland, which comprise the Fifteenth Episcopal District of the A.M.E. Church. In this district are sixty-five schools and one college, Wilberforce Institute.

Preceding Bishop and Mrs. Wright, have sailed Revs. J. Y. Tantsi, Jonathan M. Makone, T. M. Tilo, F. M. Gow and Mrs. Eva B. Morake who were in this country as delegates to the last General Conference.

Mrs. Morake is a graduate of Wilberforce and Columbia Universities and has been serving as principal of Wilberforce Institute in South Africa. E. C. Maxeke, a recent graduate of Wilberforce University, also sailed last week for his native land to take up work there.

ASKS FOR PRAYERS

In his final statement before sailing, Bishop Wright said: "I look forward with a great deal of pleasure to the work to which my church has assigned me in South Africa. I know there are many difficulties we will have to overcome. There will be a lack of trained workers, lack of equipment, lack of funds and a lack of many things, but there will be great faith and great determination, and both my wife and myself are thrilled over the opportunity for service we will have. Just the thought of a great mission to fifty million people is enough to fire the imagination and steel the determination of any man! I believe that my work is just beginning, and I ask for the prayers and consideration of our friends in America."

Bishop Wright will be the eleventh bishop sent to South Africa by the A.M.E. Church since it began work there in 1896 under Bishop H. M. Turner.

Church-1936

A.M.E.

A. M. E.'S END SESSION HERE

Wrote date

Wright Elevated With Howard as Bishop—Bryant Defeated

5-23-36

Following a ceremonial consecration of two bishops Sunday and the election of three minor officers Monday, the thirtieth general conference of the A. M. E. church came to an end here on the latter afternoon, and by 8 p. m. the special trains going south were on their way.

The bishops are Dr. R. R. Wright, Jr., formerly editor of the Christian Recorder, who was elected at 1:20 a. m. Saturday, after fourteen hours of voting, and Dr. Edward J. Howard, pastor of Wesley Chapel, Houston, Texas. Dr. Wright is son of Major Wright, well-known banker of Philadelphia.

It took four ballots to secure the needed majority for Dr. Wright, with Dr. Howard running consistently behind. Dr. Howard was elected in the ballot following the naming of Dr. Wright. Dr. Wright was elected with a total vote of 541, with Howard having at that time 371; the Rev. J. L. Butler, Savannah, Ga., 199; Dr. J. G. Gomez, St. Louis, 133; the Rev. F. M. Reid, Louisville, 129.

Favorite Sons Get Votes.

A long list of favorite sons had garnered from one vote up. New York's own, Dr. D. Ward Nichols, pastor of Emanuel, the host church, procured 26 votes on the first ballot and 18 on the second, but it was explained that Dr. Nichols had previously agreed not to use his candidacy.

Dr. Howard is a graduate of Paul Quinn College and is treasurer of its board of trustees. He is also a member of the Houston Interracial Commission.

Moved by the fact that Mrs. Howard was too ill to accompany him on his trip, Dr. Howard said:

"I hope to make the Cross of Christ the chief glory of my life. I feel that my problem is set forth in the doctrine of Christianity as it was taught and exemplified in the life of Christ. I want to express my gratitude to the delegates of my own state and of the convention for the support given me."

Dr. Wright Thankful.

Dr. Wright said: "I thank the members of the general conference for the honor bestowed on me in electing me bishop of the A. M. E. Church. I will try to be worthy of the honor bestowed on me, and as far as I possibly can will measure up to the opportunity for service to God and to the race."

All of the bishops of the church took part in the consecration, Bishop M. H. Davis directing the examination. The choirs of Bridge Street Church, Brooklyn, and Ebenezer, Detroit, sang. A spirited sermon was preached by Bishop D. H. Sims, who for the past years has been Bishop of South Africa.

Even of more interest to the church people present than the election and consecration of bishops was the expected fight over Ira T. Bryant, for twenty-eight years secretary of the Sunday School Union, investor of its funds and creator of its policies.

In his report Mr. Bryant censured, criticized and attacked church officials in high and low places.

Bryant's Report Subtle.

The report, interspersed with subtle insinuations and bitter attacks, caused the huge audience to laugh, cheer and applaud. Mr. Bryant took a direct slap at the bishops in a statement under the caption, "Bishops Don't Really Know Conditions of Church."

Regarding the money due Mr. Bryant's department, he wrote an article in his report titled "The Honest Way to Settle Debts Is to Pay Them," and recommended to the general conference that it "appoint a commission to inquire into the claims of his department against certain other departments of the church, to the end that there may be some peaceful and brotherly methods found for settling their differences."

To be sure that he missed no one in his report, he launched a bitter attack on the leaders in general, under the caption "Our Worst Curse Is Sometimes Our Leaders."

Criticizes Prelates.

Continuing to vent his spleen for bishops, he charged, under the title "Some Bishops' Destructive Attitude," that "No sane man will deny that we have an educational program in the church, but no functional educational department, for the reason that the department is not permitted to function.

"In most districts now bishops have assumed work of the missionary societies or a dog fight in the barnyard and the implied, if not open, suggestion is made to the secretaries and the board over these departments that they get and use as they please what moneys pass through their hands, and let that be the BE ALL and END ALL of their departmental activities.

"The saddest and the most reprehensible part about this whole episcopal comedy and blood-letting program is that the Sunday school is pounced upon and forced into every devilish scheme as wolves pounce upon lambs—to 'make my administration go over!' Sunday schools must raise dollar money as a group, and Sunday school workers must also pay theirs personally.

"Sunday schools must raise educational money, missionary moneys directly and a part of everything indirectly. If this is not done, the tyrannical bishop slaps the brand of disloyalty on the presiding elder, the presiding elder tags it on the pastor, and the poor victims of this dictatorship and bulldozing tag it on the Sunday schools and the leagues.

"Such unjust taxation as this is tyranny, and let us not forget that after all, the bishops, the presiding elders and the pastors do not supply the upkeep of the church. In the final analysis everybody else in the A. M. E. Church, from the infant in the cradle roll department to the oldest member, pays and pays and pays."

Minority Report Made.

In what was labeled a minority report, Mr. Bryant was taken to task by P. E. Womack, R. H. Porter and Mrs. E. E. Burnett, and accused of using the union's funds for purposes other than those of the union.

In addition, Southern delegates were peeved because in a published statement Mr. Bryant had allegedly referred to Southern delegates as "Southern jackasses."

These Southern groups united to elect Prof. E. A. Selby, professor of mechanic arts, Alabama Normal School. In order to defeat Bryant even Dr. C. W. Abington, presiding elder of San Antonio, Texas, who had led the fight against the firey Tennesseean, withdraw. The vote was Bryant 363, Selby 436.

Criticizes Abuse of Union.

The minority report read:

"It is evident upon the face of this report that our secretary-treasurer does not realize that the Sunday School Union is meant to be a character building institution instead of a brick building firm," the report said. "More plainly stated, it is its business to invest in brains instead of brick.

"To this noble end, the discipline of our church states that the Sunday School Union should provide us with 'ample literature' for our Sunday school work. This has not been done. Our secretary has failed to furnish us with either a monthly or quarterly journal for our schools, though he has had this office for twenty-eight years. By this time we should have a yearly commentary published by the Sunday School Union.

Graded Literature Lacking.

"It is a shame as well as a regrettable handicap that we have no provision made for graded literature. It is impossible to have a graded Sunday school without graded literature. It is disappointing to find that the secretary-treasurer's report does not make one recommendation for the improvement of the literature of the department.

But instead, all of his recommendations are seasoned with rebellion on the one hand or with an invitation to do what he should have done already. By this last we mean that the assurance that the Sunday School Union is the property of the A. M. E. Church ought to be so plain that it would be unncessary to appoint a commission to assure us of this fact.

Called "Howling Wolves."

"In his own language he says, on page 19, that our bishops make it 'practically impossible' for a secretary-treasurer of the A. M. E. Sunday School Union 'to prosecute a worth-while program.' He indicts the bench of bishops as selfish planners and designers. On page 21 Mr. Bryant paints the picture of our bishops as howling wolves, pouncing upon the youth of our race; they are devilish schemers, tyrannical in character; they are 'bull-dozers,' he says; they are 'dictators,' like unto that of Mussolini of Italy.

"Are these indictments as made by Mr. Ira T. Bryant true? If they are we should stop right here and prefer charges against the entire bench and expell every one of them, and start anew. If we are not going to do this, Mr. Bryant has told us that there is no use to reelect him to prosecute a worth-while educational program, for he says such is 'practically impossible' with our present episcopal set-up.

"The question that Mr. Bryant's report puts squarely up to us is, what is the best and only way out of this muddle?' The answer is not far to seek. We have either of two alternatives. One is clean up the bench of bishops and let Mr. Bryant elect us a set in his own image and after his own likeness; the other is, refuse to re-elect Mr. Bryant and elect a man that can prosecute a worth-while religious educational program, with our present bishops in charge."

D. M. Baxter Re-elected.

Saturday election of general officers began. D. M. Baxter, business manager of the Book Concern, was declared re-elected after two ballots over a strong opponent, C. E. Curry of Florida. George A. Singleton of Lexington, Ky., was elected on the second ballot to succeed Dr. Wright as editor of the Christian Recorder, oldest colored paper in America. His three strongest opponents were Dr. Norris of Georgia, Potter of Florida and Link of Pennsylvania. Dr. L. L. Berry was elected secretary of missions with only slight opposition. He had prevoiusly held office through appointment, following death of Dr. E. H. Coit.

At this point Bishop Young of Texas surrendered the chair to Bishop Davis of Baltimore. A well-planned effort was then made to stifle opposition and conserve time by electing through acclamation instead of ballot the remaining general officers, according to the Associated Negro Press. Several delegates attempted to protest, but to no avail.

Dr. John R. Hawkins, A. S. Jackson and J. H. Clayborn, in the order named, were elected in this manner as secretary-treasurer of the financial and educational departments and editor of the Southern Christian Recorder.

Halt Acclamation.

The same effort was made in behalf of A. J. Wilson for Church Extension secretary, but Dr. P. W. Rodgers, a candidate for the office, supported by the Louisiana and South Carolina delegations, led a violent filibuster which successfully forced a return to balloting. Rodgers received 210 votes of the 763 cast and Wilson was declared re-elected.

But in this case, as in several others, discrepancies in the official report of the tellers were clearly evident to persons who had kept an accurate tally.

Monday morning, as everything was being rushed, J. G. Robinson was re-elected editor of the A. M. E. Review, Philadelphia; S. S. Morris was re-elected secretary-treasurer of the Allen Christian Endeavor League, Nashville, and J. H. Wilson, editor of the Western Christian Recorder, Los Angeles.

South Africans Complain.

Complaints were made to the press by the Rev. S. H. Gow, president of Bethel Institute, Capetown, South Africa, that the entire South African delegation was very much disappointed that Bishop Sims was not given an opportunity to preside over a business session of the conference, so that the African delegates could express their appreciation to him just as other delegations had done.

When other bishops were named to preside, their constituents cheered them, took them flowers, purses and other gifts, but Sims did not have a chance. However, according to Rev. Mr. Gow, the Simses "came home rich in African gifts—jewelry, money skins, and the best wishes of the South Africans."

Another occurrence at the conference involving the Simses is that, on

the opening day of the conference, when Bishop and Mrs. M. H. Davis of Baltimore gave a dinner for bishops and their wives. Mrs. Sims was not invited. Bishop Sims' marriage to his present wife has for some time divided A. M. E. circles.

Much Work Undone.

Not all business intended to be transacted was done. Earlier sessions of the conference were characterized by a sense of great deliberation suggesting even a waste of time. But as the meeting drew toward a close everything felt the pressure of time. Practically the only committees reporting were those on the various departments of the church.

Over a hundred bills affecting the functioning of these departments, the administration of laws and financing of the church and the status of members were all pigeon-holed in committees which will never report.

A few resolutions affecting the social and political life of the race were passed rather perfunctorily, but no machinery was devised to give them force or activity. President Roosevelt and Congress were petitioned in behalf of an anti-lynching bill, sharecroppers of the South, the status of the Negro army units and general effect of the New Deal upon Negroes. A committee was appointed to call at the White House in reference to the latter.

The assignment of bishops, made by the now powerful and feared Episcopal committee of laymen and clergy, a group with judicial and executive powers, is as follows:

First district, William H. Heard, New York, New England, remains; Second, Monroe H. Davis, Baltimore, District of Columbia, Virginia and North Carolina, remains; Third, R. C. Ransom, Ohio and part of Pennsylvania, remains; Fourth, John A. Gregg, Illinois, Michigan, Indiana, moved from the Fourth; Fifth, Noah W. Williams, includes Kansas, Missouri, Colorado and also, after this year, the two California conferences moving from the Seventh; Sixth, W. A. Fountain, Georgia, remains.

Also, Seventh, William Decker Johnson, South Carolina; Eighth, S. L. Greene, Mississippi and Louisiana; Ninth, David H. Sims, Alabama; Tenth, George B. Young, Texas, remains; Eleventh, R. A. Grant, Florida, moved from Alabama; Twelfth, H. Y. Tookes, Arkansas and Oklahoma; Thirteenth, J. S. Flipper, Tennessee and Kentucky; Fourteenth, E. J. Howard, West Africa; Fifteenth, R. R. Wright, Jr., to South Africa, and Sixteenth, W. T. Vernon, declared located.

SELBY SPEAKS, HEAR HIM!

PROF. E. A. SELBY

Nashville, Tenn., June 20, 1936.
P. O. Box 1167

To the Bishops, Presiding Elders, Pastors, S. S. Superintendents and Loyal Members of the A. M. E. Church:

At the General Conference convening in New York City May 1936, I was elected Secretary-Treasurer of the A. M. E. Sunday School Union, succeeded Mr. Ira T. Bryant. Notwithstanding, he has held the office for twenty-eight years, he refuses to vacate the position. This is the first time in the history of the church that a General Officer has refused to obey the mandate of the General Conference and introduces a dangerous precedent, and in our judgment presents a problem which may not be passed over lightly by any loyal member of the church. When any institution reaches the point that its officials repudiate its authority we have just cause for alarm. It is claimed by some of Bryant's supporters that some of the Bishops are aiding and supporting Bryant in his rebellion against the church, which we refuse to believe could be possible, in the face of the sacred vow these men have taken to support the law and authority of the church, when the General Conference speaks it is the last word and all should bow—it is to the A. M. E. Church what the United States Supreme Court is to the Nation—to its decisions all must bow from the President down to the most humble citizen.

This comes to say to the church that the refusal of the present incumbent to surrender the office to us, has not prevented us from going forward with the work the general church has entrrusted to our hands. We have established temporary headquarters at 505 Fourth Avenue, North Nashville, Tenn., and by special arrangements we are in position to furnish the entire church the literature for the Third Quarter, beginning July 1. We say temporary arrangements, because by the beginning of the Fourrth Quarter we shall be in position to furnish our Sunday Schools with our own literature. It is necessary for us to go into court to oust Bryant fro mour plant, and should the court preceedings require more time than we anticipate, we have made arrangements with a firm to print our literature. We have no doubt as to the final outcome—it is only a quesion of time. WE SHALL GAIN POSSESSION OF OUR PROPERTY.

By ordering your present supply from us, you accomplish two things. First, you stand by the decree of the highest tribunal of your church which spoke quite definitely in New York. In the next place you say to all who attempt to support Bryant in his rebellion against the church—that you refuse to lend any encouragement to this modern Absalom who would usurp this department of the church despite the fact that the church has repudiated him. WE ARE IN POSITION TO SUPPLY EVERY SUNDAY SCHOOL IN THE CONNECTION IMMEDIATELY on receipt of your order. Many Sunday Schools had decided to order from other denominations, or use old but this is not necessary. ORDER quarterlies for another three months, FROM US. Address all mail to E. A. Selby, Secretary-Treasurer, A. M. E. Sunday School Union, P. O. Box 1167, Nashville, Tennessee, and your order will receive prompt attention.

We are sincerely yours,
E. A. SELBY, Secretary-Treasurer
A. M. E. Sunday School Union,
CHAS. W. ABINGTON, Editor
Sunday School Literature.

Church-1936

A.M.E.

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Bishop Wright's resignation from this office meant that one of a half dozen less known men would be successful. The candidates were J. L Ling of Pennsylvania; George Singleton of Kentucky; Campbell Beckett of Philadelphia; M. D. Potter of Tampa and Dan Norris, and several others.

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Bryant lost by 73 votes to Prof. E. A. Selby, of Normal, Ala. It was a nasty and bitter fight, with the opponents of Bryant using every form of political strategy. The final count, coming on the first ballot, gave Selby 43 votes to 363 for Bryant. Only 413 votes were necessary for a majority.

Selby's victory may be attributed to the whole hearted support he received from the Texas delegation, which backed Rev. C. W. Abington of Houston, Tex. The "combination" was so to divide the vote that Bryant would not get a majority on the first ballot, then Rev. Abington would withdraw, favoring Selby, but when Rev. Howard was elected to the bishopric a word was given Rev. Abington to "swing" to Selby, hence Selby received the entire Texas vote, and all others the delegation could muster for him. The trade, it is said, was for Rev. Abington to get a place of honor in the new Sunday School Union setup.

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The question now debated is whether this board, which has been recognized by the AME church as the immediate controlling force of the Sunday School Union, will suddenly decide that it is not satisfied with the treatment Bryant received at the conference and declare the AME publishing plant in Nashville its property.

In his report before the conference Bryant, not anticipating defeat, said that in the event of his defeat he would immediately resign from the board. Still nursing his wounds suffered in the battle for reelection Bryant was reluctant to discuss the matter, it is said.

Bryant's defeat was as surprising to the militant Sunday School Union head as to those who voted against him. Throughout his 28 years as secretary-treasurer of the Union he had encountered similar opposition but emerged victorious, so he had no reason to be unnecessarily worried this time.

But from the opening day it was evident that the delegates were "out to get" the man whose vitriolic pen has besmirched the characters of many of the bishops, general officers and ministers.

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First Northern Bishop

The election of Dr. Wright to the council of bishops marks the first time the North has won in years. At the last quadrennial general conference in Cleveland, Ohio, it will be recalled that the solid South put over three candidates, Bishops H. Y. Tookes, Jacksonville, Fla.; D. H. Sims, Columbia, S. C., and Noah D. Williams, St. Louis.

There is no doubt in the minds of leaders that the election of Dr. Wright did much toward cementing the bitter feeling which has existed between the Northern and Southern delegations.

Saturday marked the third time Dr. Wright has sought the episcopal honor. He was defeated both in Chicago and Cleveland. In Chicago, he needed only six votes for a majority. On the next ballot he was beaten.

The two new bishops were ordained Sunday morning in the convention hall, which was packed to its fullest capacity.

The vote given the Rev. W. H. Griffin, pastor of Grant Memorial Chicago, and Dr. Joseph D. M. Baxter was re-elected of the AME book concern, was disappointment-manager as it had been predicted they but not until after a stiff battle with G. E. Curry of Florida. Unofficial secretary, that he second ballot with a total of 428 votes.

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Saturday marked the third time

The much-talked-of fight of Dr. L. L. Berry, secretary of the Home and Foreign Missionary department, turned out to be a complete victory for the Harlemite, who won by 428 votes over Dr. Carl Flipper, son of the senior bishop of the church, and Mrs. Lela M. Hughes of Ameron, Tex.

Dr. J. H. Clayborne, Little Rock, Ark., editor of the Southern Christain Recorder, was unanimously re-elected for another four-year term.

Dr. Clayborne's report was perhaps the finest to be given among the general officers. He turned over to the African Methodist Episcopal church a fully equipped plant, free of indebtedness and the net cash balance of $100.

Immediately after his re-election Dr. Clayborne rushed away from the city to attend the funeral of his brother, who died in Kansas City.

Other victors among the general officers were: Prof. A. S. Jackson, secretary of education, Waco, Tex.; Rev. A. J. Wilson, secretary of church extension, Washington; Rev. R. S. Jenkins, chief secretary of the general conference, Dallas, Tex.; Mrs. B. L. DeLyles, editor of the Missionary Recorder, Tulsa, Okla.; Rev. J. H. Wilson, editor of the Western Christian Recorder, Los Angeles, and Mrs. L. M. Hughes, president, W. H. and F. M. Society, Cameron, Tex.

The time and place for the next quadrennial general conference has not been set. A commission will decide this matter.

Another highlight of the conference which just ended was the complete vindication of Bishop David H. Sims of Capetown, South Africa, and Bishop W. T. Vernon of Kansas City.

The Rev. J. P. Wallace of Indianapolis, told delegates that he was not satisfied with the way that Bishop Sims won his divorce from his first wife before he married the present Mrs. Sims.

The episcopal committee, in its report, said that it had received a transcript of the divorce proceedings and that the moral character of the bishop was satisfactory.

Vernon Gets Okay

"In the case of Bishop Vernon, who was suspended at the last quadrennial and automatically became reinstated when his time limit expired, Saturday, May 9, was also cleared of charges brought against him by the Kansas conference.

The episcopal committee lifted the charges and his character was passed. Bishop Vernon was located without salary or assignment, taking the quarterly conference of his choice with the understanding that if his health breaks down, or he becomes otherwise incapacitated, that he be permitted to ask and receive superannuated compensation. He was represented before the committee by Atty. E. P. Blakemore of Woodlawn AME church, Chicago.

African M. E. Conference Ends Two-Week Session

The general conference of the African Methodist Episcopal church will soon bring its deliberations to a close. This body, whose history dates back to 1816, has almost 1,000 delegates representing every section of the American continent as well as certain areas in the West Indies, South America and Africa. Organized in accordance with original Methodist conceptions it has a college of bishops as well as other familiar connectional arrangements.

Many duties faced this conference from the beginning. It was called upon to reorganize its connectional activities, to consolidate its schools, to modify its missionary program and to state its position with reference to such issues as unification, race relations, disfranchisement of Negro voters, unemployment and relief. Many of these items of business, however, will undoubtedly remain unfinished as most of the time and energy of this conference was consumed in the election of bishops. To fill two vacancies on the episcopal bench there were not less than 50 or 60 candidates. The result was an open contest which gave this religious body the appearance of a political convention. Many of the leaders realize that the importance attached to the episcopal office is overemphasized, but the situation seems to be beyond control, and it is not likely that a constitutional provision designed to curb such open office seeking would be accepted by the delegates.

* * *

Negroes Oppose Segregation

One can readily sense, however, that the members of this conference—and church—are united in their opposition to the segregation of Negroes inherent in the unification scheme in which three other Methodist groups are involved. They feel that their only recourse now is to rally all Negroes to a united church, representative of their own race. Although there has been, as yet, no official action on the conference floor, Bishop Ramson mentioned this point in his reading of the episcopal address. There will be no startling action with reference to social relations. There has been a reference to the disfranchisement of the Negro under the new deal and the suggestion that the issue involves the present administration as over against the forthcoming republican platform; but it is extremely unlikely that anything more radical than that will be debated.

ARMY ISSUE BROUGHT UP AT AME MEET

Adopt Resolution Asking Better Recognition For The Race

NEW YORK CITY, May 22—(Special)—A resolution by Atty. Willis O. Tyler, Los Angeles, Calif., prominent layman, asking that the United States war department give better recognition to the Ninth and Tenth cavalry and the 24th and 25th infantries was adopted.

In asking its adoption, Attorney Tyler said:

"During the past 30 years too many of our politicians sought political office and overlooked the fact that our quota in the United States army should have been safeguarded and in fact increased.

"Some of our finest traditions are based upon the valor and patient and high idealism of the men who went to colors. These four units are entitled to good assignments, to military posts in time of peace.

"Some say the cavalry units are very badly disrupted. In Los Angeles, if a Colored man wants to enlist he is told at the recruiting station that he must go to Nogales, Ariz., or to Fort Huachuca, Ariz. In other words he must pay his own way to the regiment while all white men seeking enlistment are sent to the place where the command is.

"The nation has voted a larger program for the army. We should have our share and thus not only have restoration to former prestige but an increased number of units. The attention of the Congress and the nation must be called to this injustice.

"The African Methodist Episcopal church grants membership in the general conference to the United States army chaplains who are AME preachers. The group must urge petition and agitate until the Congress of the United States realizes that we are in earnest."

Attorney Tyler expressed his delight at the redistricting which placed the Pacific Coast back in the fifth episcopal district.

SHAW ELECTED M. E. BISHOP AT COLUMBUS

Dr. R. N. Brooks of Atlanta New Editor of Church Publication

COLUMBUS, Ohio.—The Rev. Alexander R. Shaw of New Orleans was elected a bishop in the Methodist Episcopal church, succeeding Bishop Matthew W. Clair, Wednesday, May 13, at the quadrennial conference now in session here. Bishop Clair retires this year.

The Rev. Mr. Shaw, editor of the Southwestern Christian Advocate, was elected on the fifth ballot as a "dark horse" candidate. On four previous ballots, Dr. Willis J. King, president of Gammon Theological seminary, and W. A. C. Hughes of Philadelphia had led the balloting. Both withdrew on the fifth ballot.

Proposes Postponement

On the fourth ballot when it appeared that Dr. King would be elected, since he needed only 67 votes for election confusion developed on the convention floor.

On the fourth ballot, Dr. King received 319 votes, only 67 short of the number needed for election. Hughes, secretary of the Methodist Board of Home Missions, received 216 votes on the fourth ballot. For election, 386 votes were required.

Dr. R. N. Brooks, a member of the faculty of the Gammon Theological Seminary in Atlanta, was elected editor of the Southwestern Christian Advocate, to succeed the Rev. Mr. Shaw who relinquished the post upon his elevation to the bishopric.

Church - 1936 A.M.E.Z.

Bishops Assigned For The Next Quadrennium

THE time honored Episcopal Committee report was the order of the day Tuesday and the Bishops were assigned to their respective Districts for the ensuing quadrennium. Led by their Chairman and Vice-Chairman, Drs. C. J. Henderson and D. G. Garland, respectively, the solemnly marched to the rostrum Rev. C. C. Coleman, Secretary, read the report as follows:

First District—New York, Western North Carolina and Central North Carolina Conferences: Bishop Lynwood Westinghouse Kyles, A.M., D.D.

Second District—Cape Fear, North Carolina and Blue Ridge Conferences: Bishop John Wesley Wood, D.D.

Third District—Ohio, New Jersey, Virginia, and Albemarle Conferences: Bishop Paris Arthur Wallace, A.M., D.D.

Fourth District—North Alabama, West Tennessee-Mississippi, Louisiana, Georgia, South Mississippi, and South Florida Conferences: Bishop Benjamin Garland Shaw, D.D.

Fifth District—New England, Allegheny, Indiana and Kentucky Conferences: Bishop William Jacob Walls, A.M., D.D.

Sixth District—Michigan, Missouri, South Carolina, Palmetto, and Pee Dee Conferences: Bishop John William Martin, A.M., D.D.

Seventh District—Western New York, Philadelphia-Baltimore, East Tennessee-Virginia and Tennessee Conferences: Bishop Cameron Chesterfield Alleyne, A.M., D. D.

Eighth District—West Central North Carolina, Arkansas, North Arkansas, West Alabama and Florida Conferences, Bishop William Walter Matthews, D.D.

Ninth District—Alabama, Central Alabama, South Alabama and Cahaba Conferences: Bishop Elijah Lovette Madison, D. D.

Tenth District—California, Southwest Rocky Mountain, Oregon-Washington, Texas and Oklahoma Conferences: Bishop William Cornelius Brown, D.D.

Eleventh District—West Gold Coast, East Gold Coast, Nigeria, Liberia, South America and West Indies Conferences: Bishop James Wesley Brown, D.D.

General Officers Elected

THE following General Officers have been elected to serve this quadrennium, ending May 1940: General Secretary-Auditor, Rev. H. C. Weeden; Financial Secretary, Prof. J. W. Younge; Manager Publication House, Mr. R. W. Sherrill; Editor of Star of Zion, Rev. W. A. Blackwell; Editor Quarterly Review, Rev. James Clair Taylor; Editor Church School Literature, Rev. Buford F. Gordon; Secretary of Christian Education, Prof. James W. Eichelberger, Jr.; Secretary Foreign Missions, Rev. H. T. Medford; Secretary of Ministerial Relief and Brotherhood, Rev. T. W. Wallace; Secretary of Church Extension, Mr. Oscar W. Adams; President of Livingstone College, Prof. W. J. Trent.

Three Bishops Are Elected By Zionists

Two of Prelates Are North Carolinians; Oppose African

Special to Journal and Guide

GREENSBORO, N. C.—Climaxing a three week's session the general conference of the African Methodist Episcopal Zion Church here, late Friday elected three new bishops to fill the newly-created episcopal districts.

Those elected were Dr. E. L. Madison, of Pittsburgh; Dr. W. C. Brown, of Brooklyn, N. Y., and Dr. J. W. Brown of New York City. The highest number of votes went to Dr. Madison, who formerly pastored at the Trinity Church, where the conference was held. He was elected on the second ballot as was Dr. W. C. Brown.

OPPONENT WITHDRAWS

Dr. J. W. Brown became bishop on the third ballot after his nearest opponent, Dr. H. T. Medford of Washington, moved that he be elected unanimously. The motion was seconded by Dr. F. A. Osam Pinanko, of Gold Coast, West Africa, himself a candidate for bishop over the African district.

Several church leaders opposed Dr. Pinanko, because he is a native of Africa.

Bishop W. W. Matthews of Washington, presided over the Friday night session, during which the bishops were elected.

Two of the newly elected bishops both of the Brown, are natives of North Carolina.

Dr. W. C. Brown was born in Tarboro, N. C., and is a graduate of Lincoln University, University of Pennsylvania, Yale University and Westbrook Seminary. He is the third successive pastor from Fleet Street Church, Brooklyn, to be elected to the bishopric. The others were the late Bishop W. L. Lee and Bishop Paris A. Wallace of Brooklyn.

BROWN FROM NEW BERN

Dr. J. W. Brown, is a native of New Bern and a graduate of Lincoln University. He formerly pastored at First AMEZ Church in Rochester where his work attracted much attention. He was appointed pastor of Mother Zion AMEZ church in 1914. Since that time he has built a half million dollar cathedral. He has twice been elected delegate to the national Republican convention.

Dr. Madison is a native of Alabama and a graduate of Livingstone College. He has served for the last four years as financial secretary of the AMEZ connection. Following his election as bishop, he said:

"I am grateful to be elected to the bishopric of the AME Zion Church, having been chosen in my home church here. I shall work hard and carry out my duty clearly."

Memorial services were held Monday for the late Bishops G. C. Clement of Louisville, Ky.; J. S. Caldwell of Philadelphia; and E. D. W. Jones of Washington, all of whom died during the last quadrennian.

Bishop C. C. Alleyne of New York delivered the eulogy. Bishop J. W. Wood of Indianapolis presided.

NAME OFFICERS

General officers elected at the conference included Prof. R. W. Sherrill, who was unopposed as manager of the publication house at Charlotte; Dr. H. C. Weeden, of Louisville, who was unopposed for re-election as general secretary, a position he has held for the last eight years.

Dr. James Claire Taylor of Providence, R. I., was elected editor of the Quarterly Review, homiletic journal of the denomination, succeeding Dr. P. K. Fonvielle, of Mt. Vernon, N. Y.

Dr. H. T. Medford, of Washington, was reelected secretary of foreign missions, which place he has held for four years.

The committee on church extension and home missions recommended the reorganization of the church extension department with a full time secretary. This report was carried on recommendation by Dr. T. W. Wallace, of Washington, secretary of home missions, despite protests by Dr. J. R. Wingfield, of Mount Meigs, Ala.

General Conference For Social Action

[N no uncertain terms the General Conference, in session at Greensboro, committed itself to the principle of social security, stamping out the crime of lynching, and the security of tenant farmers. The following resolutions, enthusiastically adopted by the General Conference, clearly set forth the position taken:

The Social Security Law

Whereas, The Federal Government has enacted a Social Security Law and set up a Board to carry out the provisions of this Law which grants Federal funds to aid states in providing old-age benefits, aid for dependent children, for maternal care, and for providing health facilities, and

Whereas, The provisions of this Law do not safeguard or prevent discrimination by administrative officers against persons of color otherwise eligible, and

Whereas, Experience shows that the distribution of other grants of Federal funds administered in the several states where large populations of our Negro members reside has been unfair and unequitable for the benefit of Negro citizens including many of our members.

Therefore be it resolved by the General Conference of the African Methodist Episcopal Zion Church that we favor an amendment to the Social Security Law to guard against such color discrimination and requiring that regulations and administrative policies include provision to safeguard against such discrimination,

And Be It Further Resolved That we authorize our bishops, general officers, annual conferences and local churches to give moral and financial support to the Federal Council of Churches in its efforts through its Department of Race Relations to keep records of the administration of this law and to secure amendments for it and other existing statutes to safeguard against such color discrimination.

Anti-Lynching Legislation

Whereas, The Congress of the United States has failed to bring to the floor of the Senate or House of Representatives the Costigan-Wagner Bill or a similar measure against the atrocious lynching evil, and

Whereas, It now seems evident that no

such law will receive consideration in the present Congress even though the lynching evil continues to flourish within our borders and remains a menace to the life of our citizens,

Therefore Be It Resolved by this General Conference that we send telegrams to Senator Joseph T. Robinson, majority leader of the Senate, and to President Franklin D. Roosevelt urging that this bill be brought up for consideration at this session of Congress, and

Be It Further Resolved That this General Conference hereby give its endorsement to the work of the Federal Council of Churches through its Department of Race Relations in its crusade in churches and communities for such legislation.

And Also Be It Resolved That we pledge to the Federal Council the moral and financial support of this General Conference, of our bishops, general officers, local churches and annual conferences in all of the efforts of the Federal Council to make America lynchless land.

The Farmers Home Corporation Bill

Whereas, The United States Senate has passed the Farmers Home Corporation Bill, popularly known as the Bankhead-Jones Bill, which bill is now on the calendar of the House of Representatives, and

Whereas, This bill is sound in principle for it seeks to extend federal credit to landless farmers, especially tenant farmers who want the chance to secure farm homes of their own on terms they can meet, and

Whereas, Enactment of this bill into law will be of great value to thousands of our Negro farm leaders and other farmers, and

Whereas, the Federal Farm Credit Administration now extends credit to all classes of farmers except those without collateral, to whom this bill will be of special help,

Therefore Be It Resolved, That we urge our Congressmen by letter and telegram immediately to have this bill reported out of the Committee of the House and enacted into law; and

Be It Further Resolved, That the Secretary of this General Conference be hereby instructed to send telegrams to the Majority Leader of the House of Representatives and to President Franklin D. Roosevelt that this bill be enacted into law and that information of our action be given to the press immediately.

And Be It Further Resolved, That this Conference endorse this and other parts of the program to help tenant farmers which is being developed by the Federal Council of Churches through its Department of Race Relations, and pledge the active support—moral and financial—of our officials, our local churches and annual conferences, for the furtherance of this program.

Our New Bishops Elected And Consecrated

Star of Zion 5-28-36
Charlotte, N. Carolina

THE General Conference at Greensboro elected Reverends Elijah Lovette Madison, A.M., D.D., of Pittsburgh; William Cornelius Brown of Brooklyn, and James Walter Brown of New York to the bishopric, and on the morning of Tuesday day, May 19th, they were most impressively consecrated by the Board of Bishops—Bishops alternating as celebrants.

For many years I have seen this consecration, but at no time has there been such an impressive ceremony. Thanks to the active work of Bishop C. C. Alleyne, all the people had the Ritual. A book edited by him was furnished to the delegation and all could follow the ceremony. There was a devotion which is seldom seen in non-ritualistic churches.

Bishop Madison was trained in Livingstone College where he took his degree in Art and was later accorded the Doctorate by the same institution, and was the builder of the great Wesley Center Church in Pittsburgh, Pa., and has been Financial Secretary for the last four years. He is strong in debate and a really useful and powerful factor in legislation. —As a financier he is probably the equal of any man of the race—even the redoubtable John R. Hawkins of the A. M. E. Church would not surpass him.

Bishop W. C. Brown, a product of Yale University and some other eastern universities, is also a great debater and constantly useful legislator, and is intensely interested in every phase of the church work. He is a great preacher and is a pastor that wears well in a pastorate. He is friendly and careful in his calculations made in connection with his church.

Bishop J. W. Brown is a product of Shaw University and Lincoln University. For 23 years he has been pastor of "Mother Zion" in New York where he built a five hundred thousand dollar edifice and has been able to remain there to the delight of his great congregation. He is of lovable disposition and kindly disposed to every one. He is a diplomatist and his judgment is dependable in matters pertaining to the Kingdom of Heaven. He goes to the foreign work full of wisdom and enthusiasm for his work.

We feel that the church has done well to elevate these spiritual giants of the race, and each of them will give a good account of himself in the years to come

The Spirit Of The General Conference

Star of Zion 5-28-36
Charlotte, N. Carolina

THE 30th Session of the General Conference of the A. M. E. Zion Church is now history. It goes down as one of the most peaceful and brotherly sessions of the 120 years the church has held quadrennial sessions. There was of course times when the din and thunder of militants were emphasized with language which was unmistakable, but all was characterized with the calm and quiet that belong to the people of God. There young men, hardy, vibrant, militant, ambitious and who scented the responsibility that is theirs, yet they behaved with such equinimity that they could not be called pert. There were ripe men there who were veterans in the church, panting to go; there were old men there to whom ambition and aspiration are folly, whose venerable advice was listened to with indeference and care. All this great voting strength was actuated by one and the same spirit and aim—the saving of the church from vandalism within and from opposition without. They were sturdy men of valor and intrepidity. There was a good lot of good fellowship and fraternizing withal so that we return to fields of labor rejuvenated for larger visions and bigger accomplishments.

Church - 1936

Baptists.

National Baptist Close Great Meeting Here

The National Baptist convention of America closed its 57th annual meeting here Sunday night with a sermon by Dr. R. M. Pitts of North Carolina.

The parent body held its daily sessions in Zion Baptist church, Rev. J. P. Reeder, pastor and the Woman's auxiliary met in the Benedict college chapel. The joint sessions were held at night in the beautiful Township Auditorium. Dr.G. L. Prince of Galveston, Texas is President of the Convention and Mrs. M. A. B. Fuller, Austin, Texas, President over the Woman's Department.

The Convention was officially opened Wednesday noon with the Introductory Sermon by Dr. E. Smith pastor of Metropolitan Baptist church, Washington, D. C., speaking from the subject: "The Manifestations of God."

Wednesday night approximately 1200 delegates were welcomed by Mayor L. B. Owens, of Columbia, Rev. G. G. Daniels, vice-president of the S. C. Baptist State convention, Dr. E. A. Adams of the Columbia Interdenominational Ministers Union and an impromptu address by Ex-Senator, Cole L Blease. The response to these addresses of welcome was made by Prof. A. W. Jackson, Houston Texas.

After the report of the Foreign Mission Board through its Corresponding Sec., Rev. J. P. Reeder, the Presidents' Annual messages were delivered by President G. L. Prince and Mrs. M. A. B. Fuller. These messages not only accounted for the past years activities but outlined a plan of operating for the next year and touched upon every phase of denominational activity. Devotions were conducted daily by Rev. Marshall Moore, D.D. Ohio, Prof. H. B. Johnson and Mrs. Lula Mae Hurse, directors of Music.

The Home Mission Board through its Secretary, Dr. Ira M. Hendon, Illinois reported Thursday morning and the Educational sermon was preached by Dr. Wm. Johnson, St. Louis, Mo. from the subject "The Retrospect Introspect and Prospect of our Historical setting as a group." Following this sermon the convention donated one thousand ($1,000) dollars to Florida Normal college, Course college, Texas; Guadahope college, Texas, and Virginia Theological Seminary. The evening sermon was preached by Dr. J. M. Harvey of Illinois.

Friday, Dr. Noble Y. Beall, Atlanta, Ga. Missionary of the Southern Baptist convention (white) spoke on "Religious Relationship of Races." Dr. A. A. Bouler, Sec. Evangelical Board reported. Dr. Henry Allen Boyd, the convention's delegate to the World's Sunday School convention held in Oslo Norway, made his report. Dr. Boyd is also secretary of the Publishing Board, which not only publish the literature of the denomination, but conducts the Missionary activities in the Panama Canal zone and the Bahamas. The report of the Benevolent Department of the Convention was made through it's Secretary, Dr. S. R. Prince. This department has charge of the Social Security work of the denomination. Dr. Talmage Sands brought greetings from Nassau. The initative program of the Baptist Young People League Union was submitted by the newly elected Corresponding Sec., Dr. W. A. Joshua and Dr. E. R. Carter reported for the committee on Orthodoxy.

The principal speakers at the night's session were Drs. W. M. Collier, Florida; J. C. Austin, Chicago and J. C. Nicholas, Louisiana. This is always known as Presidents' night.

Saturday was mainly taken up with Miscellaneous business, finishing reports, an inspirational song service led by Prof. H. B. P. Johnson and a sermon by the Rev. J. Ratcliff, Mississippi.

Sunday morning the Model Sunday school was conducted by the Sunday School Publishing Board's Secretary, Rev. Henry Allen Boyd, and the sermon at the hour of worship was preached by President G. L. Prince from the subject: "The Life in the Blood." A monster Mass meeting was held at the Township Auditorium during the afternoon under the auspices of the Foreign Mission Board, Dr. J. C. Lott, Texas, Chair, Dr. J. P. Reeder, S. C. Secretary. At this meeting Mrs. Clarice I. Gooding, a returned Missionary spoke. One thousand dollars were raised for Foreign Missions in this service.

At 6:30 the B. Y. P. U. hour was conducted by the B. Y. P. U. Department.

The officers elected for the ensuing year are as follows: G. L. Prince, Texas, President; G. C. Coleman, California, 1st vice-president; S. A. Pleasant, Jr., Texas, second vice-president; C. P. Madison, Virginia, recording secretary; W. W. Grimble, Arkansas, corresponding secretary; Jesse Washington, Alabama, statistician; S. S. Jones, Illinois, field secretary; E W. White, New York, auditor; H. W. Branch, District of Columbia, official reporter; Assistant and Secretary, W. Marcus, A. W. Jackson, R. C. Woullard and A. A. Lucas, Texas, treasurer.

Dr. L. K. Williams Is Re-elected To Head Convention

JACKSONVILLE, Fla. —The National Baptist Convention, Inc., of which Dr. L. K. Williams is the president, closed one of the greatest sessions in the history of the church here Sunday at the beautiful Tabernacle, located on the Lavilla school grounds.

The address of President L. K. Williams was the most statesmanlike ever delivered to any religious gathering. Dr. Williams severely flayed the discrimination against our people in the field of education.

The speaker averred that the Race is made to think the United States does not care for him, such a belief dwarfs a man is the opinion of the eminent churchman. Dr. Williams called for more efficiency among our people who are filling jobs.

Miss M. T. Spraggins of Olivet church, Chicago, presented Dr. Williams a basket of flowers, Dr. W. L. Petty presented a hat on behalf of a number of faithful ministers.

Chorus Sings to Delegates

Prof. S. F. Johnson of Florida Normal and Collegiate Institute at St. Augustine, Fla., conducted the chorus which was one of the chief features of the whole convention. Miss Mable Creems was the leader; Mesdames Macintosh, and J. D. Cowan were pianists.

The committee of the Florida Baptist convention which made the convention possible, included Dr. J. N. Stokes, Florida's intrepid leader; Rev. A. B. Coleman, the pastor of Shiloh Baptist church, Jacksonville; Mrs. Viola T. Hill, president of the women of the state, and Mrs. Pattie B. Green, chairman of the local woman's committee, did a fine job in putting over one of the greatest entertainments ever accorded the Baptist horde. There were a few kicks over the price fixed by the committee but that need not matter as all did not pay it. Some who did not care to pay $1.50 daily found cheaper places and satisfied themselves, so all were happy.

The women met in historic Bethel Baptist church of which Rev. John E. Ford is pastor. Mrs. S. Willie Layton presided. She was assisted by Mrs. J. C. Mapp of Chicago.

Nannie Burrough Speaks

Miss Nannie H. Burroughs, America's foremost woman speaker, captivated the audience by her splendid report as secretary of the women.

Mrs. Vivian Penick, recording secretary; Mrs. Edna B. Bronson, and Madame E. C. Maxwell of New oYrk were present aiding the officers in putting over a constructive program.

Dr. George E. Haynes of New York delivered an address on "The Economic Status of the Negro."

The next session of the convention will be in Los Angeles, California.

Prominent among the men who spoke on Saturday were Dr. J. H. Hughes, president of the New Jersey Bptist convention, Rev. W. P. Hayes, D. D., of Newark, N. J.

Rev. Luke Allen of Shreveport delivered the memorial address. Dr. R. C. Woods of Arkansas delivered an address on "Religious Heritage of Our Youth."

Rev. W. W. Weatherspoon of Georgia spoke on ministerial training.

Dr. L. G. Jordan spoke on the work of the Bahama Islands.

Prof. C. D. Hubert of Morehouse college presided during the historical program.

Rev. S. D. Ross of Detroit gave a report on the success of the Baptist Bond Issue.

Dr. J. M. Nabritt was reelected secretary. Rev. E. Arlington, D. D., Wilson was named recording secretary. Rev. T. O. Fuller was named assistant secretary, as was also Rev. E. G. Robinson of Alabama. Rev. B. J. Perkins was elected treasurer after a long battle.

Dr. L. G. Prince Elected Again As President

COLUMBIA, S. C., Sept. 18—A record crowd of delegates and visitors from all parts of the nation were present here to attend the great session of the National Baptist Convention.

The re-election of Dr. Greene L. Prince of Galveston, Texas, as president of the National Baptist Convention of America and the selection again of Mrs. M. A. B. Fuller of Austin, Texas, to head the Woman's auxiliary featured the close of the 58th annual session of this Baptist body last week.

President Prince Speaks

President Prince's address was one of the highlights of the conclave. He made a strong appeal to the youth of the country to take advantage of their opportunity to get an education and urged delegates to use the ballot as their one means of fighting jim crow and segregation which now are doing much to hold down the program of the race.

Mrs. Fuller made a stirring address to her group. Other reports which met with favorable response from the delegates were the Home Mission

board by Dr. I. M. Hendon; the corresponding secretary. Prof. H. B. P. Johnson, and the National Baptist Publishing House by Dr. Henry Allen Boyd.

The Rev. J. C. Austin, dynamic speaker and pastor of Pilgrim Baptist church, Chicago, was a speaker, as were Dr. William Johnson of Detroit, Dr. J. M. Harvey of Chicago, and J. Ratcliffe.

Model Sunday School

On Sunday morning a model Sunday school was held with a huge banner being presented the state having the largest cash donation and attendance. In the afternoon a mass meeting was held under the auspices of the Foreign Mission board. Speakers on this program included Rev. J. C. Lott, Austin, Texas; Rev. J. R. Randolph, Washington, D. C., Mrs. M. A. B. Fuller, Austin, Texas, and Mrs. Eva B. White, Baltimore.

Following the mass meeting a model BYPU service was conducted under the supervision of the Rev. O. J. Allen, Norfolk, Va. The closing sermon was delivered by Rev. R. M. Pitts, New Orleans.

DR. G. L. PRINCE IS RE-ELECTED TO HEAD GROUP

Citizens Of Columbia, S. C. Give Visitors A Big Welcome

COLUMBIA, S. C., Sept. 18—The re-election of Dr. Greene L. Prince of Galveston, Texas, as president of the National Baptist Convention of America and the selection again of Mrs. M. A. B. Fuller of Austin, Texas, to head the Woman's auxiliary featured the close of the 56th annual session of this Baptist body last week.

A record crowd of delegates and visiting clergymen was in attendance and unlike in previous years, peace and harmony prevailed with the results that all present officers were returned to their respective posts.

President Prince Speaks

Preisdent Prince's address was one of the highlights of the conclave. He made a strong appeal to the youth of the country to take advantage of their opportunity to get an education and urged delegates to use the ballot as their one means of fighting jim crow and segregation which now are doing much to hold down the progress of the Race.

Mrs. Fuller made a stirring address to her group. Other reports which met with favorable response from the delegates were: the Home Mission board by Dr. I. M. Hendon; the corresponding secretary. Prof. H. B. P. Johnson, and the National Baptist Publishing house by Dr. Henry Allen Boyd.

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Church-1936

Baptists.

Negro Baptists Dedicate Church Erected by Mr.. Mrs. T. K. Glenn

By LOUIE D. NEWTON,
Pastor Druid Hills Baptist Church.

Mr. and Mrs. Thomas K. Glennola, were invited by their cook to attend service at her church some three or four years ago. Which invitation they accepted. It was not weather and the small meeting house was not only inadequate for the large congregation, but in bad repair. They greatly enjoyed the service, despite the meager accommodations of the little meeting house. The Rev. Davis was the preacher that night, as Mr. Glenn clearly recalls, and he preached on Abraham's sublime obedience in going to the mountain top to offer Isaac, as the Lord had commanded. "I'll never forget how that preacher described Abraham walkin' up de mountain," said Mr. Glenn yesterday.

On the way home that night, Mrs. Glenn suggested that the negroes of that community, who seemed to love their church so sincerely, should have a better house of worship. That was the beginning of the story.

Dedicatory Service.

Yesterday afternoon at 3 o'clock the congregation of the Mount Mary Baptist church, colored, held the dedicatory service of the beautiful new meeting house erected by Mr. and Mrs. Glenn. It was an occasion none of us who were present can ever forget. As we arrived, Mr. Glenn was swinging on the rope to the bell in the steeple, calling the people from the hills and valleys round about to come to worship. I have heard for a long time that Tom Glenn always does everything he sets his hands to in good shaps. He rang that bell like a church bell ought to be rung.

The people came from every direction, and they came in ample quantity. Judging by the size of the family groups, one need have no fear of race suicide in that community. As the deacons seated the congregation they made gracious provision for the white visitors, and there were some two dozen or more white friends present, including prominent business and professional men of Atlanta and residents of the Glenridge community.

The pastor of the Mount Mary church is the Reverend Si[illegible] He took charge and opened the service by leading the congregation in the singing of George Heath's great hymn:

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the skies."

But not to the music of Dr. Lowell Mason, by which most of us are accustomed to sing this great hymn. It was the old-time negro spiritual melody, which only the true southern negro can handle. Sims led off each time, a line at the time, and the congregation followed with blending of notes that any great musician would have rejoiced to hear. I think we shall hear a great deal of that sort of singing in heaven.

Beautiful in Spirit.

And then Sims led in prayer. We cherish the classic prayers of Chrysostom, Origen, Augustine, Savonarola, Luther, Knox, Newman, Whitfield, Wesley and many another saint, but never have I read a prayer more beautiful for spirit than was that prayer to which our hearts responded yesterday afternoon as the pastor of Mount Mary lifted that congregation to the throne of God.

"We thank Thee, O Lawd Jesus, for the water we drink . . . Amen. We thank Thee, O Lawd Jesus, for the bread we eat. . . . Amen. Amen. We thank Thee, O Lawd Jesus, for the clothes we wear. . . . Amen, Amen. We thank Thee, O Lawd Jesus, for Thy long arms about our tremblin' bodies. . . . Amen, Amen. We thank Thee, O Lawd Jesus, for Thy grace in our hearts when the load is heavy and the day is long. . . . Amen. Amen. We thank Thee, O Lawd Jesus, to come and sit by our beds when we come to the end of the road and for the fiery chariot what swings low to carry us to that Home where the lights never go out. . . . Amen, Amen."

The congregation answered to every sentence in the beautiful prayer with their Amens, their voices blending in a low, sweet refrain. It was a refreshing experience for all of us. We were deeply conscious of the fact that God was in that place, moving in the hearts of His people.

Five Negro Preachers.

There were five negro preachers on the stand, as the pulpit is called. Mr. Glenn had asked me months ago to deliver the dedicatory sermon. You can imagine my sense of embarrassment trying to preach to those five preachers and the large congregation that had been worshipping there all the forenoon and had already listened to several sermons. It was my happy privilege to present the congregation a pulpit Bible and from the second chapter of the Acts of the Apostles, Verse 42, I tried to preach, emphasizing the four pillars on which the Church of Jesus Christ stands, namely, truth, fellowship, breaking of bread and prayer. The preachers said Amen and the congregation joined in now and then and I forgot about the hot weather and my watch. No wonder negro preachers enjoy preaching!

We had an offering, of course. The members of the church had made their offering during the morning service, but the chairman of the board of deacons, an old negro by the name of [illegible]d, said:

"Jessur! We sho' preceate de presence of our white friends and I'se glad to see you gwin join us in anothe offerin' for de work of de Lawd."

Third Offering.

The white friends showered greenbacks into the baskets as the deacons passed among them to receive the offering. I noticed that the members of the church almost without exception made offerings, though the pastor explained to me that they had already given twice during the morning.

Mr. Glenn made a very fitting talk, expressing the joy they had experienced in providing the beautiful new meeting house. H. Y. McCord Sr., Major Robert J. Guinn and E. M. Hudson made short and appropriate remarks. The climax of the occasion was the talk by Mrs. Glenn. C. S. Burgess and Ernest Brown had contributed the bell and they were present and were warmly thanked for the appreciated gift. Other white visitors were introduced.

The meeting came to its conclusion as the congregation sang "Love Lifted Me" and it was obvious that every member of that congregation and their many guests, including the white friends, were agreed that the love of God in human hearts is the one adequate solvent for all problems we shall ever know.

39th Session Of Lott Carey Group In N. J.

Annual Convention To Be Held In Orange September 1-4

Journal and Guide Bureau

ORANGE, N. J.— Hundreds of Baptist leaders are expected to gather at the Union Baptist Church here next week when the 39th annual session of the Lott Carey Baptist Foreign Mission Convention gets underway. The meeting begins Tuesday, September 1, and ends Friday.

The women's auxiliary will hold their meeting at the Oakwood Ave. branch YWCA.

Great plans are being made by the local committee under the leadership of Rev. J. H. Hughes to welcome the delegates on September 1 at the evening session. Those scheduled to appear and bring welcomes include Dr. Frank S. Hargrave on behalf of the church; Mayor W. B. Savage on behalf of the city; J. W. Bowers, YMCA; Mrs. A. B. Arrington, YWCA; Dr. W. G. Alexander, professional group; Dr. W. T. Watkins, ministers' Alliance of the Oranges, and Dr. J. A. White, Baptists of the State.

The officers of the convention are Dr. C. S. Brown, president; Dr. J. H. Randolph corresponding secretary; Dr. J. H. Moore, recording secretary; Dr. J. A. Brinkley, assistant recording secretary; Dr. J. H. Hughes, treasurer; Dr. E. E. Ricks, auditor, Dr. G. E. Reed statistician; Dr. W. T. Johnson chairman of executive board; Dr. O. C. Jones, secretary executive board; Dr. J. L. Hollomon, editor Lott Carey Herald.

DR. WILLIAMS CHOSEN AGAIN AS PRESIDENT

Politics, Other Subjects Discussed At Florida Meeting

By PAGE M. BEVERLEY

JACKSONVILLE, Fla., Sept. 18— The National Baptist Convention, Inc., closed its greatest session here Sunday in the huge Tabernacle on the Lavilla school grounds. The crowds not only filled the Tabernacle, but all available space around the structure was filled with Baptist workers and sympathizers from all states of the United States where Race Baptists operate.

The address of President L. K. Williams was the most statesmanlike ever delivered to any religious gathering. Dr. Williams severely flayed the discrimination against our people in the field of education.

The speaker averred that the Race is made to think the United States does not care for him, such a belief dwarfs a man is the opinion of the eminent churchman. Dr. Williams called for more efficiency, among our people, who are filling jobs.

Miss M. T. Spraggins of Olivet church, Chicago, presented Dr. Williams a basket of flowers. Dr. W. L. Petty presented a hat on behalf of a number of faithful ministers.

Chorus Sings to Delegates

Prof. S. F. Johnson of Florida Normal and Collegiate Institute at St. Augustine, Fla., conducted the chorus which was one of the chief features of the whole convention. Miss Mable Crooms was the leader; Mesdames Macintosh, and J. D. Cowan were pianists.

The committee of the Florida Baptist Convention which made the convention possible, included Dr. J. N. Stokes, Florida's intrepid leader; Rev. A. B. Coleman, the pastor of Shiloh Baptist church, Jacksonville; Mrs. Viola [illegible] Hill, president of the women of the state, and Mrs. Pattie B. Green, chairman of the local woman's committee, did a fine job in putting over one of the greatest entertainments ever accorded the Baptist horde. There were a few kicks over the price fixed by the committee, but that need not matter as all did not pay it. Some who did not care to pay $1.50 daily found cheaper places and satisfied themselves, so all were happy.

The women met in historic Bethel Baptist church of which Rev. John E. Ford is pastor. Mrs. S. Willie Layton, presided. She was assisted by Mrs. J. C. Mapp of Chicago.

Nannie Burroughs Speaks

Miss Nannie H. Burroughs, America's foremost woman speaker, captivated the audience by her splendid report as secretary of the women. Mrs. Vivian Penick, recording secretary; Mrs. Edna B. Bronson, and Madame E. C. Maxwell of New York were present aiding the officers in putting over a constructive program.

Dr. George E. Haynes of New York delivered an address on "The Economic Status of the Negro."

The next session of the convention will be in Los Angeles, Calif.

Prominent among the men who spoke on Saturday were Dr. J. H. Hughes, president of the New Jersey Baptist convention, Rev. W. P. Hayes, D. D., of Newark, N. J.

Rev. Luke Allen of Shreveport delivered the memorial address. Dr. R. C. Woods of Arkansas delivered an address on "Religious Heritage of Our Youth."

Rev. W. W. Weatherspoon of Georgia spoke on ministerial training.

Dr. L. G. Jordon spoke on the work of the Bahama Islands.

Prof. C. D. Hubert of Morehouse college presided during the historical program.

Rev. S. D. Ross of Detroit gave a report on the success of the Baptist Bond Issue.

Dr. J. M. Nabritt was reelected secretary. Rev. E. Arlington, D. D., Wilson was named recording secretary. Rev. T. O Fuller was named assistant secretary, as was also Rev. E. G. Robinson of Alabama. Rev. B. J. Perkins was elected treasurer after a long battle.

Church–1936

Baptists.

Jackson, Tenn.
Baptist & Reflector
May 28. 1936

Joint Meeting of The Northern and Southern Baptist Conventions

On Monday afternoon, May 18, 1936, with President John R. Sampey of the latter presiding, the Northern and Southern Baptist Conventions met in the municipal auditorium, St. Louis, in a joint meeting of fellowship. A fine crowd gathered for this.

The theme of the Monday afternoon session was "The Historic Baptist Principle." Owing to the hoarseness of R. Inman Johnson, who was to have led, E. O. Sellers, Louisiana, led in singing "Showers of Blessings." The Bessie Tift College Quartette effectively sang a special number and W. W. Hamilton, President Baptist Bible Institute, New Orleans, Louisiana, led in prayer. Sang "On Jordan's Stormy Banks I Stand." C. Oscar Johnson, pastor Third Baptist Church, St. Louis, delivered a characteristic address of welcome, which struck a responsive chord.

Frederick L. Anderson, Professor Emeritus Andover Newton Theological Seminary, spoke on "The Historic Baptist Principle of Liberty," or rather read a paper on it. It was a thoughtful paper. "America" was sung.

Ellis A. Fuller, Georgia, preached a soul-stirring sermon on "The Historical Baptist Principle of Regeneration." "Salvation is not en masse nor in terms of material prosperity" and is the basis of social transformation.

J. H. Rushbrooke, General Secretary of the Baptist World Alliance, delivered an instructive address on "The Historic Baptist Principle and Indigenous Christianity in Asia." Christianity in that part of the world is of a high type. Baptists have a distinct message. "Co-operate with others yes, as far as we are agreed, gladly, freely; but merge never."

John A. Davison, Tennessee, prayed the closing prayer.

Monday—Evening Session

With E. O. Sellers leading, the congregation sang "Crown Him with Many Crowns" and "Wonderful Words of Life" and the choir of the First Baptist Church, Granite City, Ill., sang "Blessed are the Pure in Heart." W. O. Carver Kentucky, led in prayer. Sang "In the Cross of Christ I Glory."

The theme of the Monday evening session was "The Historic Baptist Principle in the Affairs of State." Professor R. E. E. Harkness, President The American Baptist Historical Society, introduced Mr. James G. McDonald, member of the editorial staff of the **New York Times** who spoke on the Convention theme from the viewpoint of "Separation of Church and State as Illustrated in the Life and Work of Roger Williams." "Among Evangelicals None More Powerful than Baptists." "Scientifically, Nordic Superiority is a Myth." "Christ is the One Word of God." It was a thoughtful, interesting address.

Sparks W. Melton, Virginia, spoke on the theme "The Separation of Church and State as Illustrated in the Struggle of the Virginia Baptists for Religious Liberty." "Nothing External to a Man is Necessary to his Becoming a Christian." "If One Were Alone in the World, He Could be Religious." It was an able discussion.

Whether one agreed with all that was said or not, any more than in the case of other speeches, he could readily admit that one of the best and most gripping addresses of the evening was delivered by Mrs. Jessie Burrall Eubank, Second Vice-president of the Northern Baptist Convention on "The Historic Baptist Principle in Nationalism and International Relations." "There are no Limitations to Human Brotherhood." The speaker closed her address by suggesting the power of prayer in the adjustment of national and international relations.

Adjournment with prayer by C. Arlin Heydon, Arizona.

Tuesday—Morning Session

With President Franklin in the chair, the joint session convened at 9:30. R. Inman Johnson, Kentucky, led in singing "Faith of Our Fathers," "Tell Me the Old, Old Story," and "Thou, My Everlasting Portion." Avery Shaw, President of Denison University, presided over the morning program, which was dedicated to the theme, "The Historic Baptist Principle in Human Brotherhood."

After fervent prayer by Joshua Gravett, Colorado, L. K. Williams, Illinois, President National Baptist Convention, spoke on "Race Relations." "Baptists Must Reckon with and for the Negro." "The Christian Program Does Not Violate Racial Integrity." "Negroes Do Not Want to be Your Brothers-in-law but Your Brothers in Christ." He was followed on the same theme by Ryland Knight, Georgia. "The man Who Has a Glib and Ready Answer to the Problem of Race Relationships has no Serious Understanding of the Problem Involved." "Love Will Find the Way . . . . ." "The Development of the Negro Churches of America, I Regard as the Shortest Route to the Conversion of Africa to Christ." Sang "In Christ is No East or West."

E. A. Fridell, Seattle, Washington, spoke on "Economic Injustice." He said in part, "An acquisitive society is an exploiting society." "Our anti-Christian economic attitude is an exhibition of intellectual stupidity." "Stewardship as taught today is inadequate in that it deals fundamentally with money and not its source." Sang, "Lead on O King Eternal."

Luther Wesley Smith, Syracuse, N. Y., spoke on "The Cause of Peace." The speaker drew an alleged distinction between the God of Israel and the God of Isaiah and referred to growth of the war and anti-war spirit from early days under the figure of a highway travelled by those who supported war and those who did not. "We now know that wars rise out of industrial and commercial rivalries."—Woodrow Wilson. Adjournment with prayer by J. M. Nabritt, Chicago, Secretary National Baptist Convention.

Tuesday—Afternoon Session

With Mrs. F. W. Armstrong, President Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, presiding, the joint sessions of the Conventions met at two o'clock and sang "In the Cross of Christ I Glory," and "Jesus Saves." The Seminary Singers of the American Baptist Theological Seminary sang two special numbers, which evoked enthusiastic response from the audience. Sang "More Love to Thee," and Mrs. George Caleb Moore, New York City, President Woman's American Baptist Home Mission Society, led in prayer.

The theme of the afternoon session was "The Historic Baptist Principle for World-wide Christianity." Rufus W. Weaver, Washington, D. C., Executive Secretary of the Columbia Association of Baptist Churches, and Chairman of the Luther Rice Centennial Committee, read a paper on "The Life and Work of Luther Rice." "There is no Scriptural Mandate for the Preservation in the Kingdom of God of the Mason and Dixon." "The name of Luther Rice calls to mind the period, when under the leadership of this pioneer in missions and education, Baptists north and south, east and west, were united." Sang "His Truth is Marching On," and Missionary John Lake, China, led in prayer.

"The Life and Work of Henrietta Hall Shuck," was the subject of an address by Miss Blanche Sydnor White, Corresponding Secretary of the Woman's Baptist Missionary Union of Virginia. Henrietta Hall Shuck was the first American woman missionary to China and her husband, the first American missionary. Miss White delivered a deeply moving address. "The harmony of heaven was not interrupted when she (Mrs. Shuck) slipped in" at her death and "her spirit still shines upon your heart and mine, bidding us do our best for Christ."

Miss Esther Sing, Ningpo, China, next gave an address on the work in China. "The emancipation of women in China was one of the first fruits of missions." Following this C. Y. Ching, pastor North Gate Baptist Church, Shanghai, spoke. "Glorying in the past, let us see the greater future task." "In China only one in 1,000 is Christian." There is a new response to the Gospel." Adjourned with prayer by W. L. Ferguson, Vice-president Northern Theological Seminary, Chicago.

Tuesday—Evening Session

"International Fellowship in Winning the World."

An enormous crowd that practically filled the auditorium and the galleries for the closing meeting of the joint session of the Northern and Southern Baptist Conventions.

"All Hail the Power of Jesus' Name" and "Majestic Sweetness Sits Enthroned," were sung and L. R. Scarborough, Texas, President Southwestern Baptist Theological Seminary, led in prayer. The Bessie Tift College Quartette sang "I'll Go Where You Want Me to Go," and the Southern Baptist Theological Seminary Quartette sang "What a Saviour," and George Stephens, St. Louis, led in prayer. Sang "When I Survey the Wondrous Cross."

President John R. Sampey introduced the world-famed

t is a union church.

No community church can be sectarian, denominational, rthodox to a given creed. A community church refuses o emphasize the doctrinal differences which have created hese denominations. No community church can require f those entering it that they sign such a creed of state- ıent of faith. It gives each member the right to think for ıimself and believe for himself.

You get into a community church just as simply and asily as you walk into a great cathedral. And you can et out just as easily as you walk in. In some community hurches you walk down the aisle at the end of the sermon nd make application. In some you can write a note to the ıinister, or you can tell some usher or secretary and you ecome a member at once. If you want baptism in any orm you can have it. If you don't want any further eremonial you don't have to have it. Your mere desire o enroll is prima facie evidence that you are a Christian nd want to follow Jesus Christ as nearly as you can. When Annanias and Sapphira desired membership at erusalem was that evidence that they were real Christians? -C. W. P.)

The community church seeks to become the club of the eople. It does not object to the criticism that the church becoming a club. It admits it. The community church ırnishes amusements, believing that the people need amuse- ıent. The community church tries to minister to people in ll kinds of troubles and solve various problems.

Rev. J. C. Jackson Heads Baptists for 19th Year

Women's Auxiliary Picks Same Chief for 26th Time.

JERSEY ASSEBMLY REPORTS $4,989

Baltimore Is Site of Next Meeting.

NEWARK, N.J.—For the nine- eenth time, the Rev. J. C. Jack- son, Hartford, Conn., was re- elected president of the New Eng- land Baptist Missionary Conven- tion and Women's Auxiliary which closed their six-day meet- ing of the sixty-second annual sessions in Bethany Church, the Rev. W. P. Hayes, pastor, Sun- day.

The women met at New Hope Baptist Church, the Rev. T. R. Redd, pastor.

Other Officers Selected

The Rev. W. A. Taylor, Wash- ington, D.C., was re-elected vice- president, while the Rev. W. P. Hayes, Newark, was chosen vice- president-at-large. Other officers include:

The Rev. E. M. Hedgeman, Ardmore, Pa., re-elected corre- sponding secretary; the Rev. Wil- liam Gibson, Worcester, Mass., re- cording secretary; the Rev. J. H. Hughes, Orange, N.J., treasurer the Rev. J. B. Boddie, New Ro- chelle, N.Y., educational secretary; and the Rev. A. O. Jones, Rock- ville Center, satistician.

The women selected: Mrs. E. B. Holland, Providence, president, for the twenty-sixth time; Mrs. E. P. Matthews, Philadelphia, sec- retary, and Mrs. J. C. Jackson, Connecticut, treasurer. J. R. Pinn, New York, was elected president of the BYPU Convention; Mrs. Eustace Gay, Philadelphia, presi- dent of the Sunday School Con- vention. The Rev. B. R. Lawson Cleveland, installed the officers.

Nearly $5,000 Raised

The total amount reported a the convention was $4,989.99; the general body raised $2,993.74; the women, $1,400.23; the Sunday School, $345.89, and the BYPU, $250.

The next session of the conven- tion will be held at Enon Bap- tist Church, Baltimore, the Rev. A. J. Payne, pastor. Principal ad- dresses were delivered by: the Revs. J. H. Jackson, secretary of foreign mission board; the Rev. A. C. Powell, Sr., of Abyssinian Baptist Church, New York, and the Rev. R. H. Bowling, Norfolk, Va.

He's a star of the talkies and air waves as well.

* * *

Just to clinch the argument let's scan the cast of "The Green Pas- tures," which returned to Broad- way in 1935 for a fifth-year cele- bration.

Charles Winter Wood succeeded Richard B. Harrison as "De Lawd" after Harrison's death on March 14 of that year. Other well- knowns in the cast were Frank Wilson, Daniel L. Haynes, Alonzo Fenderson, Susie Sutton, Oscar Polk, George Randol, Mercedes Gilbert, and Stanley Morrell.

Harrison — it will be re- membered — headed the drama department at North Carolina Agricultural and Technical College and was awarded the Spingarn Medal in 1932 for the highest achievement of any Ameri- can sepia.

Frank Wilson began as under- study to Jules Bledsoe in "In Abraham's Bosom." He played Bledsoe's role for several weeks and his performance won him the

National Bapt. Quar- tet Representatives In Norway

Rev. Henry Allen Boyd Presided Over Session Saturday Night July 11, 1936

Over 3,000 Religious Workers Hear Sunday School Congress Secretary

Oslo. Norway, July 13—(Radio Via RCA)—The World's Sunday School Association closed its meet- ing in this city Sunday, July 12. It was the tweltr annual session of this religious gathering composed of the different nations of the world. There were over 3,000 messengers in attendance. The next session of the association will be held in South Africa.

The Quartet of National Bap- tist Convention representives, con- sisting of Rev. Henry Allen Boyd, Secretary of the Sunday School Congress, Mrs. Georgia A. Boyd, his wife. Mrs. Kathryn Boyd Har- ris, daughter and Miss Sadie B. Wilson, his secretary, arrived in Oslo on Sunday, July 5 and on Monday the 6, they began to mingle and intermingle with the vast throng of messengers and visitors in this Norwegian capi- tal. The entire week was spent here by these well known Baptist workers.

Rev. Mr. Boyd had been invited to preside over one of the sessions, and, according to schedule, he fill- ed the position as presiding offi- cer on Saturday night, July 11. He received much recognition, and many honors were bestowed upon him, some of which were a re- ception and lunch at the King's Palace, where he presented to His Majesty; lunch guest of Lord and Lady Harold McIntosh; the busi- ness men of the city; the U. S. Embassador and Secretary James Kelly; also Lord and Lady Kin- naird.

The quartet left Oslo today on their return to the United States, their first stop being Stockholm, Sweden, where they will spend two days. thence continue their journey homeward by train and steamer.

Negro Year Book-1916-17 Edition
Comments on

Baptists.

Church – 1936

BALTIMORE, MD.
EVE. SUN

FEB 12 1936

Centenary Of Baltimore's First Negro Baptist Church

TO THE EDITOR OF THE EVENING SUN.—*Sir:*

All over the country, at this time, Negroes are celebrating what is termed, "Negro History Week." I am sure that what follows will prove of general interest, especially to all people, colored and white, of the Baptist faith, for this very month chronicles the one hundredth anniversary of the organization of the first Negro Baptist Church in the State of Maryland.

The white Baptist historian observes: 'It was not until 1834, when Mr. William Crane came from Richmond, that any special effort was made to gather them into a distinct body, so as to enable them to extend the truth among the large numbers of their kindred dwelling among us."

That which interests this writer most is the kindly and sympathetic interest of the white Baptists in the welfare of the Negroes under the leadership of Mr. Crane. With Mr. Crane's advice, Moses Clayton, who had been a slave, but was now free, and had come to Baltimore from Norfolk, Va., made the effort in this direction. Clayton had learned to read and write and spoke with some fluency. Being a carpenter, he made his living by labor during the week. The organization of the First Colored Baptist Church was effected, February 20, 1836. Clayton was ordained to the Baptist ministry by three white Baptist divines; the Rev. S. P. Hill, of the First Church; the Rev. John Healey, of the Second Church, and the Rev. G. F. Adams, of the Calvert Street Church. This Negro church has had a continuous existence to this day, and is situated on the corner of McElderry and Caroline streets.

In passing, as an item of historical interest, I might say, the coming May will mark the one hundredth anniversary of the death of William Levington, the Negro priest who, twelve years before, founded St. James' First African Episcopal Church, now located on the corner of Lafayette and Arlington avenues.

GEORGE F. BRAGG, JR.

Baltimore, Feb. 4.

DETROIT, MICH.
FREE PRESS

MAR 16 1936

Church Plans for Centenary

Negro Congregation Is Oldest in State

Struggles of a church through 100 years of effort to minister to a growing Negro population will be told Wednesday on the centenary of the Second Negro Baptist Church, 441 Monroe Ave.

Oldest. Negro congregation in Michigan, its contributions to Detroit life of a century will be recounted against a background of the Negro progress toward freedom and the ballot.

The congregation was founded by 13 former slaves, who had been worshiping at the First Baptist Church here, and who felt the need of a congregation for their own people.

Had John Brown, whose soul, according to the song, "goes marching on," listened to the counsel of Frederick Douglass, ex-slave and orator, who spoke in this church on March 12, 1859, he would not have led his Abolitionist raid at Harper's Ferry.

Split with Brown

After the church meeting, Brown, Douglass and George D eBaptiste met in the home of William Webb, on Monroe Ave. Mr. Webb's son, an employee of the Internal Revenue Department, died here recently. Douglass split with Brown over resort to arms, contending that peaceful means should be used.

Greetings in letters from President Roosevelt, Gov. Fitzgerald, Mayor Couzens and the two United States Senators from Michigan, will be read at the centennial service Wednesday evening. The Rev. Hugh Chamberlin Burr, D. D., minister of First Baptist Church, its mother congregation, will deliver the main address. The women's council has arranged the anniversary banquet for Thursday night.

The congregation's most pressing problems and greatest development came since the present pastor, the Rev. R. L. Bradby, D. D., took charge in 1910 of its enrollment of 250 persons.

Aided Migrating Negroes

In war time migrating Negroes from the South welled into Detroit, and this congregation, then the only Negro Baptist group in the City, aided them with educational and social service programs to adjust themselves.

Committees from the church even met every train entering Detroit from the South.

Under Dr. Bradby's leadership the congregation now totals 4,000 persons, which was 500 more than the entire Negro population of Detroit when he came here.

The present site was bought from the German Reform Zion Church in 1857. With Dr. Bradby's guidance, the site of the annex was bought, as well as a $21,000 home for girls on St. Aubin Ave. and Antietam St., and a parsonage on Pennsylvania Ave. The church also owns its old parsonage building on Mullett St.

Erection of the church and annex cost about $430,000. The congregation's indebtedness is about $83,000.

Jackson, Tenn
Baptist & Reflector
Mar 26-1936

FORTY-EIGHTH ANNUAL MEETING of the WOMAN'S MISSIONARY UNION

St. Louis, Mo.

MAY, 11-13, 1936

(Continued from last week)

Tuesday Afternoon

Reported by Margaret Bruce

As the harpist, Miss Bonnie Lenore Denham, played "Nearer, My God to Thee" and "Abide With Me," our hearts were atuned for the great celebration of the Jubilee of our Mission Literature. Mrs. Eugene Levering, Maryland, caused us to praise the Heavenly Father for the yesterdays, as she presented a review of the developments made in Mission Literature.

Mrs. H. M. Wharton, Alabama, in giving the incidents from the History of our Literature prepared us for the demonstration which was to follow, presenting the tracts and the early State Papers, The Foreign Mission Journal and The Home Field. Indeed our Mission Literature has helped in the furthering of Christ's cause and we are reaping the profit of the early seed-sowing of missionary informational inspiration.

As the great audience sang the Literature Jubilee Hymn to the tune of "The Morning Light is Breaking," our hearts were thrilled and filled with gratitude not only for our pioneer editors of mission literature but for our present ones as well. Mrs. Taul White, North Carolina, paid beautiful tributes to our editors and literature department secretaries.

Just before Miss Nannie Burroughs, editor of The Worker, mission magazine for the negroes, brought her stirring message, Miss Ethel Winfield, secretary of W. M. U. Literature Department, presented Miss Burroughts with a $250 check to be used for mission literature for the negroes. It was truly an impressive hour as Miss Burroughs brought to our minds and hearts the needs and the achievements of her people. The desire filled our hearts for the day to come when all race prejudice will be cast out and the spirit of good-will, and co-operation will take its place.

This being the Jubilee of Mission Literature, Mrs. William B. McGarty, Texas, made a gift of $200 to W. M. U. Training School for the purchase of books for the library. This was given in honor of her mother who was the editor of The Baptist Basket, one of the early State Papers of 1893.

Since we are to have our Golden Jubilee celebration of Woman's Missionary Union in 1938, Mrs. G. A. McWilliams, Missouri, told of the plans being made for this great celebration which is to be in Richmond, Va.

The Memorial hour was conducted by Miss Margaret Frost, Kentucky. Mrs. Wesley N. Jones, North, Carolina, spoke beautifully of the long service of Mrs. W. C. Lowndes, who was for forty years Treasurer of Woman's Missionary Union. This hour was impressively closed by the singing of the hymn, "For All the Saints Who From Their Labors Rest."

Wednesday Afternoon

The Wednesday afternoon session was a time of reporting. After the report of the Board of Managers by Miss Kathleen Mallory, Dr. W. W. Hamilton, president of Baptist Bible Institute, brought some interesting and convincing facts concerning the life of the school. Mrs. W. A. Johnson, Superintendent of Southwestern Training School, told of the splendid work of

the students in that great school.

The 1937 Plan of Work was presented by Miss Mallory and the new watchword "Not by might nor by strength, but by my Spirit saith the Lord," was given and the new hymn for the coming year was sung, "Christ for the World We Sing."

The reports of different committees were read by committee chairmen and the report on Enrollment gave a total of 2121 persons present, Tennessee having her full delegation. Reports on the coming season of prayer for Foreign and Home Missions were given by the different chairmen assisted by representatives from both home and foreign fields. As the needs and causes supported by these special offerings were so forcefully presented we determined to do our best for these two special offerings.

The great missionary sermon on our 1936 Watchword brought us into a high and holy hour as Dr. J. Clyde Turner, North Carolina, led us in our thinking. "As the Father hath sent me even so send I you," we are sent for the same purpose for which He was sent—to reveal the Father to the world to minister to the needs, to save a lost world, to love as Jesus loved, to work as Jesus worked, and to sacrifice as Jesus sacrificed. Our field is the world and our equipment is His Spirit. As we left that great auditorium we felt more keenly our responsibility as Christians and the consuming desire to carry out His commission possessed us.

Wednesday Evening
Reported by Mrs. Norman Smith

The grand climax of the W. M. U. Convention was reached on Wednesday evening when the Home Missionaries, the guardians of our homeland, gave the program.

Our hearts were prepared for the service by the beautiful music by the harpist, Miss Denham, the fervent prayer for our Country by Miss Emma Leachman, and the singing of "America, the Beautiful" by the audience.

Mrs. Armstrong announced that the evening program was dedicated to our Homeland and Christian Patriotism. All were rejoiced to hear that we had gone beyond the goal in the Annie W. Armstrong offering made during the March Week of Prayer for Home Missions.

Dr. Lawrence, Ex. Sec. of H. M. Board, presented the following Home Missionaries: Mrs. Lee Phelps, of Oklahoma, who has worked among the Indians of that State for 34 years; Miss Fannie Taylor, of Florida, has labored with the Italians in Tampa for 23 years; Mrs. Swam, wife of the President of Acadia Academy; Mrs. M. E. Heard from Arizona, who works with the Pimo Indians, and Miss Pauline Comack, of Albuquerque, New Mexico. He introduced his wife as manager of the Executive Secretary.

Dr. Lawrence announced that the program was to be given in three parts, the past, the present and the future. It was peculiarly appropriate for Miss Emma Leachman, one of our best beloved missionaries, who has seen long service, to give the "Background of Home Missions." She said that we have a great heritage, that the little group that met in Augusta, Ga., to organize H. M. B., laid a wonderful foundation for our World program. Our forebears had very little literature, so they went to the Bible and to God for their instructions. They had little money, but they had foresight, faith in God and courage, and so undertook the evangelism of the homeland. Almost every church organized around the time of the War Between the States and earlier was helped by the Home Mission Board. Now these churches are the chief support of both Home and the Foreign Mission Boards. It took fifty years of training under our Home Board for people to be educated to give to foreign missions, and send the missionaries to the ends of the earth. The Sunday School literature was published for years by the Home Mission Board before the Sunday School Board was organized in 1891. Now we are world citizens, and are "Laborers together with God" in every year and in every land.

Solo, "Lead On, O King Eternal," was sung in Spanish by Gloria Ruiz, a missionary to the Mexicans, located at El Paso, Texas.

In presenting the Present, Dr. Lawrence introduced Miss Gladys Sharp, of Oklahoma, who in Indian costume brought greetings from the first mothers in this land—the Indians. She said, "I am what you made me," and spoke of her six-foot Indian fathers sitting around in the Intermediate department of the Mission waiting for his daughter to receive her training in music to play the organ for the services. She said you would have been thrilled to have heard the Indians speak of Mothers on Mother's Day. They reverence her. She plead for more good literature for the Indians of her state saying that half the Indian population in this country is in Oklahoma. There are 20,000 Cherokee Indians, 2,648 are on our church rolls. She plead for a helper for Bro. Phelps, who is 73 years old, he needs a young man whom he can train to carry on the work.

A Pima Indian trio sang "He Lifted Me."

Mrs. Noble Y. Beall, our missionary to the negroes of the South, said that we have a great opportunity as well as a great responsibility in the evangelization of the negro race. There are 200,000 negro boys and girls in the high schools of the South, and there are 26,000 negro students in the colleges of our land. Sixty per cent of these college students are girls and they are being trained to be leaders of their race. It is up to us to co-operate with them and help to strengthen them and make good Baptists of them.

Miss Mildred Matthews, Corresponding Secretary of the Cuban W. M. U., and a missionary of that land for 16 years, told of the great rejoicing in Cuba over the 348,000 souls born into the Kingdom.

She told of the new buildings being erected with funds provided by a gift of $50,000 from Mrs. Bottoms.

She plead for new missionaries to be sent to them, saying that the last new American missionary came to them eleven years ago. They need a young couple and three single missionaries, also need new Cuban workers. Twelve young ministerial students are finishing this year and they need money to employ them. The field is ripe, laborers are needed, many doors are open.

Dr. Lawrence spoke of the future of the Home Mission Board, saying that the Board was never more conscious of its stewardship and never more ready to meet it than now. That the permanent issue with us as American Baptists is whether the homeland is to be progressively Christian, or to become pagan.

We have a great program if our people will respond to it, he said. We have 283 Home Missionaries, but we should have 1,000. If all will join the Hundred Thousand Club and pay the debts on our boards, the Home Mission Board will use the $100,000 that it is paying out in interest each year, on the work of evangelizing the homeland.

Let us evangelize the people, Christianize the land and mobilize our forces till Jesus Christ reigns supreme.

Mrs. Armstrong in bringing to a close the forty-second annual Convention of the W. M. U. Auxiliary to the S. B. Convention, spoke of the sacredness of the appeal of our perpetual watchword, "Laborers together with God," and of our 1936 watchword, "As the Father had sent me, even so send I you."

She said, Let us go back to our home people who have prayed while we met, go with renewed energy for the task before us.

Mrs. W. C. James led in the final worship service with appropriate scripture verses, all observing a few moments of quiet meditation, then a fervent prayer for God's guidance during the year ahead and thanksgiving for all past blessings.

The singing of the Woman's Hymn "Come, Women Wide Proclaim,' brought to a close this most instructive, harmonious and spiritual convention

Church - 1936

Catholic

BEATIFIED NEGRO: Friar Martin of Peru May Become Second Colored Saint

The only Negro saint in the Roman Catholic Church is Benedict the Moor (1526-'89).

Born in Messina, Italy, the son of Ethiopian slaves, he rose from humble lay brother of the Franciscan Friars to Superior of Sicily's Monastery of Santa Maria de Jesus at Palermo. In 1807 the Church canonized him.

The only other man of Benedict's race to attain the rank next to sainthood is Blessed Martin de Porres (1579-1639).

A Negro Dominican brother of Lima, Peru, Blessed Martin was beatified in 1836. A century later Peru started a movement to canonize him which, in ten years, has spread all over the world. Some 200,000 prelates, priests, nuns, sisters, as well as lay folk, are energetically behind it.

Last week, Dominicans throughout North and South America marked the one hundredth anniversary of Blessed Martin's beatification with fervent prayers for the two miracles necessary to permit his canonization. Making him the first Negro saint of the Americas, his elevation is confidently expected next year.

The natural son of Don Juan de Porres, a Spanish Conquistador, and Anna Velasquez, a Negress of Panama, Martin de Porres was deserted by his father, mistreated by his mother. As he grew up, giving away even the contents of his market-basket, his name spread as a prodigy. At ten his father returned and placed him in school, two years later apprenticed him to a barber-surgeon.

Ascetic Monk—Deeply religious, Martin a decade later joined the Dominican Friars, astounding them by his severity. He almost refused to eat, slept scarcely at all on his hair shirt, lashed himself with chains, and devoted himself to the criminal, the outcast, the sick, who credited him with supernatural powers. Miracle after miracle was claimed for him.

Martin became the protector and provider of abandoned children, built for them an orphanage which perhaps was the first in the Western World; converted the Holy Rosary Priory into a clinic and field-hospital; fed 165 persons daily, and dispensed $2,000 weekly in alms obtained from soldiers of fortune hopeful of escaping eternal death for their sins.

Dying in 1639, Martin de Porres already was a temporal saint to Peru and neighboring lands. Twenty-two years later, Philip IV asked Rome to beatify him. In 1763 Pope Clement XIII proclaimed the Negro friar's virtues; seventy-three years later Gregory XVI approved his simple beatification. It took another century for his canonization to reach the Sacred Congregation of Rites in Rome.

Last year, to further this cause in the United States, the Blessed Martin Guild was formed in New York. It distributes literature on the blessed friar and makes speeches in an effort to promote his cause.

Two Favors—One of its chief tasks is to help the deliverance to the Vatican of miracles, or "favors," attributed to him. Upon the complete authentication of two such favors depends his canonization.

Elevation of the Negro friar got solid impetus a little more than a fortnight ago. Upon petition, the Catholic Diocese of Natchez, Mississippi, was permitted to venerate him publicly. Until then this ceremony could take place only in Dominican churches and chapels.

Of the 13,000,000 Negroes in the United States only 250,000 are Roman Catholic. This ceremony, as well as the canonization, is expected by Church leaders to bring more of them into the fold.

To Catholics everywhere the final triumph of the humble lay brother will be proof of the supremacy of sanctity over race and color. To them he is a symbol of charity and humility, pictured as he often is (see cut) with a broom, constant and tireless in serving man and God.

George Conrad Is Reelected To Presidency

Negroes Should Copy Virtues of White Man, He Says

By JAMES T. WHITNEY

CINCINNATI (ANP)—The cry of the angels on the first Christmas, "Peace on earth to man goodwill," was cherished by those in whose minds the National Catholic Interracial Federation was born, George E. J. Conrad, Cincinnati attorney, president of the federation, said in his annual address at the concluding session of the 10th annual convention in Holy Trinity auditorium.

"The new social order calls for men of integrity and honor, men who have an unselfish desire to serve humanity in all its aspects," Mr. Conrad said. "This new better social order must be built from an acknowledgement of the Fatherhood of God and Brotherhood of Man."

Mr. Conrad said aims of the federation were to advance its religion and the Negro race, and also, inspired by the basic elements of Catholicism, to promote the welfare of the country and of mankind. He said:

CLOSE RELATIONSHIP

"The Negro must not permit men with selfish and ulterior motives to undermine and destroy his faith in the American white man. He should ever cling to him, believing that his interests are so linked with one common objective that the success of one means the success of the other.

"He must strive to emulate the white man's virtue and not his vices. The Negro must stop whining about his condition and redouble his efforts to contribute something toward alleviating his economic and social condition. He must devote less time to social diversion and strive to win praise and respect through laudable achievements."

Mr. Conrad was reelected to the presidency. Other officers elected were: Vice presidents, first, John C. Dempsey, white, Cincinnati attorney and member of the Community Social Center, a Catholic Negro welfare organization; Mrs. Cora Riley, Indianapolis; Melvin McNairy, business man, Chicago; Albert Grahl, white, St. Louis; Sydney B. Thompson, Cleveland; M. C. Whitler, St. Louis, reelected; executive secretary Charles Rawlings, Detroit.

HIT LYNCHING

Resolutions deploring the trouble in Spain, declaring against Communism and Fascism, praying for the canonization of Blessed Martin de Porrea, Peruvian Negro Dominican, decrying injustices to the Negro, especially lynching, and expressing appreciation to the clergy and laity of the diocese for their hospitality were adopted.

Rev. Francis G. Wade, S. V. D., Lafayette, La., Negro priest, celebrated memorial mass at Holy Trinity church. The morning was devoted to a business session at which Rev. John LaFarge, S. J., associate editor of America, and Rawlings were the principal speakers. Speakers in the afternoon were McNairy who said in his talk on "Education and Racial Adjustment" that impairment of relations between the races is due to ignorance, and that frequent contacts between racial groups are needed; Rev. Leo M. Walsh, St. James Church, Wyoming, Ohio, whose talk on "The Federation and Its Objectives" was in a vein similar to McNairy's and Thompson, who said on "The Negro's Achievements in the Olympics," that interracial good-will comes through such young men as Jesse Owens and Ralph Metcalfe, who serve as ambassadors of goodwill. The convention ended with a reception and dance at Holy Trinity auditorium.

Archbishop Curley

In an interview, printed in another column this week, Archbishop Michael J. Curley says that the AFRO is anti-Catholic, and scandalizes priests.

When the news columns in this paper carry stories of incidents in which churches set up jim crow pews for colored parishioners and bar them from communion, priests are scandalizing themselves. The AFRO merely reports it.

Nor are we anti-Catholic when we publish news of cases in which students are refused, on the ground of color, admission to the Catholic University of America in Washington of which His Grace is chancellor.

Except in some 16 Southern States, race prejudice is anti-Catholic. It is contrary to Catholic principles in Philadelphia, in Chicago, in Boston and in New York. All around the world the doors of the churches are open to all Catholics, be they colored or Irish.

And let it be said that Archbishop Curley occupies the chair made vacant by the death of James Cardinal Gibbons, one of America's first citizens—a prince of the church, a defender of the humble, an enemy to race prejudice.

The AFRO is not anti anything. It is pro-American and pro-Christian.

SHUTTING COLORED FOLK OUT LIKE KEEPING OUT CRIMINALS

"Do you mean to state," the Archbishop was asked, "that the Catholic Church could not issue a ruling, similar to the one issued at Catholic University, that all of its churches, schools and welfare institutions be open to all without regard to color?"

Compared With Criminals

"We could not make whites enforce such an order," he stated. "We cannot change overnight, by any order, traditional community attitudes."

The Archbishop told the reporter that he (the reporter) would certainly not invite every member of his race into his home. "You would not invite a criminal or otherwise personally objectionable person into your home."

"But Archbishop," the reporter asked, "do you regard the case of keeping an undesirable person out of one's home the same as keeping one out merely because he is colored?"

To this he replied that "there are different kinds of class discrimination, and that the race question involves one of them deeply rooted in many American communities."

His Grace Would Save Colored Souls but Jim Crow Bodies.

Churches Can't Be Opened to All; Catholic Univ. Will Admit a Few.

By WILLIAM N. JONES

The Catholic church will not attempt to fly into the face of tradition in an effort to wipe out the color bar; we will work to save the souls of colored people just as we do whites, but we recognize that the race question is one of fact and must be recognized as such.

This position sums up the attitude of Archbishop Michael J. Curley, white, as given the AFRO-AMERICAN in a check and double-check interview this week at the Episcopal residence on Charles Street.

Several days ago the AFRO asked Archbishop Curley whether the recent ruling to admit colored students at the Catholic University in Washington, of which he is chancellor, would mean a change in the policy of the church on the race question, or whether it was prompted by any recent developments in connection with the program among colored people in America.

Not Significant

The prelate stated that the admission of colored students to the university had no special significance as to the policy of the church. Students, he said, would be admitted to the graduate school and he predicted that there would be but a few who would enter this department.

Pressed as to whether a recent statement by a Papal secretary from Rome to the effect that the Catholic church must broaden its effort among colored people in the United States meant that Catholic schools, churches and organizations would open their doors to colored communicants, he stated that nothing had happened to warrant this conclusion.

Commenting on the color bar in America, Archbishop Curley volunteered the advice that it was up to colored people to so act and conduct themselves that they would win respect and proper treatment from the whites.

ARCHBISHOP CURLEY

Can't Open Churches

He stated that the Catholic church, as such, could not make people change their racial attitudes and admitted that this could not be done even in the churches and institutions run by the Catholics.

In his second interview Archbishop Curley countered by charging that colored people themselves practiced class discrimination and that class and racial discrimination was not a matter that could be handled by ecclesiastic edicts.

Coming back to the policy of the Catholic church on the color bar, the reporter asked, "is it your answer that the Catholic church should not come out in a direct fight against the color bar if it expects to attract colored communicants?"

In "Their" Churches

"We offer colored communicants the same services in their schools, churches and organizations that we offer whites and we are just as concerned with saving their souls."

"But, Archbishop, is it possible to do the same thing for colored souls that you do for white souls if you compromise on the matter of discrimination against the bodies which hold these souls?

"The colored people know that discrimination is the cause of increased crime, higher death rates and less economic opportunity. Can the Catholic church consistently divide the interests of the people and their souls?" he was asked.

To this question Bishop Curley referred to an instance when he was in Florida where colored Catholic church officials practiced discrimination by themselves setting aside some seats in the front of the chapel for white visitors.

Own Efforts

Calling attention to the statement made by Archbishop Curley that the colored race should act so that it would compel the respect of whites, the reporter asked:

"Do you mean to infer that this is not being done at the present time by the majority of the colored citizens of America?"

To this Bishop Curley replied that he had known colored men who had been signally honored by white communities.

Says AFRO Scandalized Priests

Turning to a discussion of the AFRO-AMERICAN, the Bishop stated that the paper had done the group great harm. He stated that it had unjustly scandalized priests of the Catholic church and that it was regarded as an anti-Catholic newspaper.

He stated that on one occasion it had done so under the caption of an anonymous woman writer whose real name he believed to be a woman in Southern Maryland connected with Gibbons Institute.

He then launched into a discussion of this Catholic school now closed, stating that he had himself put $20,000 into it, but that he would not venture to tell some things about it that he knew.

"But," the reporter asked, "taking for granted that there are colored citizens who are capable, efficient, giving their communities the same civic service and maintaining themselves on as high a moral, social and economic standard as whites, do you not think that barring this group from Catholic schools, churches and institutions, is a matter which the church should fight openly on the basis of right and principle?"

Can't Do Anything

"But my man," he answered, "we cannot do anything about a matter of this kind. The race question is a fact which we cannot change by saying it must change."

"But can you expect that colored citizens would continue to hold sacred respect for a church which says it must compromise a question of right and wrong on the basis of community tradition and the attitude of people?

"Would the church make such an answer on the matter of community traditions to sex morals or other fundamental questions?"

Pressed for time, Archbishop Curley ended the interview.

Church-1936

Catholic.

CATHOLICS URGED TO FIGHT RACE BIAS

Times

Social Justice for the Negro Challenges the Church, Father John La Farge Declares.

3-9-36

WIDER TEACHING IS ASKED

New York, Mar 9

Dr. H. J. Oliver Detects a 'Sad Commentary' in Failure to Reach More of His Race.

A Christian program of race relations to combat prejudice and to work for social justice for the Negro is the only solution to the interracial problem in the United States, the Rev. John La Farge, prominent Jesuit educator and writer, said yesterday.

Father La Farge spoke at a symposium on "The Catholic Church and the Interracial Problem," at the Center Club, 120 Central Park South, under the auspices of the National Catholic Alumni Federation, which represents more than 12,000 Catholic college graduates.

Declaring that the interracial problem constituted a grave challenge to Roman Catholics in the United States, he appealed to them to practice integral Catholicism in their attitude toward Negroes.

"Kingdom of Christ" as Goal.

"Our goal,"he declared, "is the social Kingdom of Christ as far as it can be realized in our present secular order. Our most effective and impelling motivei s that charity which should exist between all members of Christ's Mystical Body on earth, and which never can rest compelte until complete and adequate justice is done.

"Our course is charted first by Catholic theological and ethical doctrine, more and more of which is coming to light on the matter of racial and international relations; secondly, by the firm anchorage of ascertained fact; thirdly, by the accumulated experience of those who are not members of the Catholic Church but who are nevertheless associated with us in this great work and whose ideals—religious, ethical and civic—in so many sectors coincide with our own.

"Our success depends upon the personal devotion and the personal integrity of character that we can bring into this work."

The inroads of false Communistic doctrine among American Negroes were described by Dr. Hudson J. Oliver, a leading Negro physician and president of the Catholic Interracial Council.

"Unfortunately, Catholic philosophy and ethics do not reach the great mass of American Negroes," he said. "We have here in America over 13,000,000 Negroes, 6,000,000 of whom profess some type of religious affiliation; over 5,000,000 belonging to no church and only 250,000 to the Catholic Church, a sad commentary indeed upon Catholic thought and attention in their relation to the Negro."

Negroes Held not Anti-Catholic.

Negroes are not particularly antagonistic to the Catholic Church, Dr. Oliver declared. In fact, he said many of them were looking toward the church as the "ultimate solution of the problems" besetting them.

"However indifferent the Catholic Church has been to the problems of the Negro in the past, I become more optimistic as to the future when I perceive the growing numbers of thinking Catholics enlisting in the cause of social justice toward the Negro," he declared.

George K. Hunton, editor of the "Interracial Review," a Catholic magazine for Negroes, held that the cause of social jutsice could not prevail until better interracial understanding and cooperation were achieved. He also criticized the attitude of some Catholics and Catholic schools toward Negroes.

"There are no gradations or degrees among the Catholic laity," he said. "Al Catholics have the same obligations and privileges and there is no doctrine that does not apply equally to all. I think, however, that our general attitude of indifference and apathy does create the impression in the minds of many Negroes that the Catholic Church does not particularly welcome the Negro."

Organizations like the National Catholic Alumni Federation can do muchto improve relations between the races in the United States, Elmer A. Carter, editor of "Opportunity," official organ of the National Urban League, told the 400 persons at the meeting. Mr. Carter is a non-Catholic.

An appeal for more Catholic college graduates to help priests and nuns who are ministering to Negroes was made by the Rev. Cornelius J. Ahern, pastor of Our Lady of Angels Church, Newark, N. J.

Gerald L. Carroll, a director of the Catholic Interracial Council, presided.

HELP OF CATHOLICS FOR NEGROES ASKED

Times

Notre Dame Study Club Here Urges All Parishes in Nation to Support Movement.

3-27-36

VITAL PROBLEM IS SEEN

New York, Mar 27

Need to Solve Interracial Question Is Paramount, Organization Is Told.

The Notre Dame Study Club, meeting last night at the Church of Notre Dame, 114th Street and Morningside Drive, called upon every Catholic parish group in the United States to support the Catholic Church's efforts to get social justice for the Negro.

A resolution to this end was adopted at the meeting. According to George K. Hunton, editor of The Interracial Review, who gave an address, this is the first time a Catholic parish group in this country ever has taken such a stand.

Mr. Hunton also told the sponsors of the resolution that he believed it marked the beginning of a movement to encourage each Catholic parish to help the Negro. He indicated that this movement undoubtedly would be assisted by the Interracial Council, composed of a score of prominent Catholics, both white and Negro.

The resolution recognizes "that the Negro, as a human being and as a citizen, is entitled to the rights, life, liberty and pursuit of happiness," and calls on Catholics "to become increasingly interested in the welfare of the Negro; and to engage actively in some form of Catholic Action looking to the betterment of his condition, spiritually and materially."

It was based on a similar measure adopted several years ago by the students at the College of the Sacred Heart, Manhattanville, and since adopted by many other Catholic colleges and universities in the United States.

The attitude of many Catholics toward the Negro, "heretofore one of indifference and apathy," Mr. Hunton said, is gradually giving way to one of interest, understanding, and sympathy.

"These Catholics are beginning to understand that a great contribution can be made by the Catholics of America to the solution of the interracial problem," he declared. "The possibility of arousing the interest, the understanding and cooperation of the millions of American Catholics as the greatest single contribution to the settlement of this most important national problem, presents a challenge to the continued zeal of Catholic groups and individuals who are already interested in the establishment of interracial justice."

Miss Mary Gately, a public school teacher, told of social and economic conditions in Harlem, which, she said, were a "disgrace" to the city. She also declared that the interracial problem not only was one of the greatest questions confronting America, but also constituted a grave challenge to the Catholic Church here.

The fact that there are only 250,000 Catholics among the 13,000,000 Negroes in the United States was cited by Theodore A. Tobin as an example of neglected opportunity by the Catholic Church.

The Rev. Edward R. Kenealy, S. P. M., assistant pastor of the Church of Notre Dame and moderator of the Notre Dame Study Club, and Frank Lebvre, club president, also spoke. N. A. Barnell presided.

NEW YORK TIMES

MAR 27 1936

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Jackson Tenn.,
Baptist Reflector,
April 16-1936

Pointing to Franklin he said, "Here is a [illegible],000 people. Not a white Baptist church in it. There are Negro Baptist churches in Franklin, but not one white Baptist church. The Methodists have a church there, established when they went into the country one hundred and ten years ago, but it has less than 200 members."

The French people of this section, numbering upwards of three quarters of a million, are Catholics and Episcopalians almost to a man. Baptist churches, where they exist, have weak organizations that worship in very poor buildings. Only one French Baptist church in that section, the church at Houma, has a creditable building.

In this section southern Baptists [illegible]

DUBUQUE, IA.

CATHOLIC TRIBUNE

APR 1 - 1936

A Worthy Movement

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The meeting was addressed by George K Hunton, editor of the Inter-racial Review, and in his talk, he expressed the belief that the action of the club marked the beginning of a movement to encourage every Catholic parish of the country to help the Negro. He said that it was probable that such a movement would be assisted by the Inter-racial Council, which is composed of prominent Catholics, both white and colored.

BROOKLYN, N. Y.

BROOKLYN TABLET

APR 25 1936

100,000 PAY HONOR TO AMERICAN NEGRO

Dear Sir: Six months ago hardly a handful of citizens even knew of the existence of a Negro named Martin de Porres. Today in the City of New York a Blessed Martin de Porres Guild has been established with a membership of over 100,000, all people who of their own accord sought first-hand information and became interested. Daily thousands of others write requesting details which they find difficult to secure.

In the past several Poles and crowned heads of Europe have taken keen interest in this Negro of Lima, Peru, who lived in the later part of the 16th and early 17th century. To them he was a man of extraordinary ability—a genius who by redistributing money established a new order of philanthropy. The Western Hemisphere which but a few decades before had been unknown was to find in Martin de Porres the pioneer whose far-sightedness was to blaze a trail in a new field of endeavor. Martin was to set the tempo for future American philanthropies—to that largess so characteristic of anything American. He in his simple and humble way set the example proving that the gold and silver which flowed through the fingers of Spanish adventurers like water could be of real benefit to suffering humanity instead of being horded in royal coffers.

Four years ago Pope Pius XI drew the attention of his entourage to this exemplary life of unusual activity. The Pope personally requested that the religious order that had housed Martin in Lima, Peru, send details which would be essential before the cause of Martin de Porres be introduced for canonization—as he felt that not only the Negro race but the white could profit by the examples of this great benefactor of humanity. After many months of waiting the long expected papers arrived . . . there was consternation . . . dismay . . . a mistake had been made . . . the records requested had not been sent. Apparently the rumors are that from time to time the Church in person of the Pope and its Cardinals have made every possible effort to bring before the eyes of the world the simple but benevolent life of this Negro and invariably there has been interference! Inside circles report that in Lima there are Spaniards who are not at all anxious that a Negro enhance the prestige of his Community!

But North America has suddenly become Martin conscious . . . a burst of popularity . . . curiosity. . . . Who is this first American-born man that Rome finds worthy to set before her own people as a model? They look backwards into their own annals and find they know but little and so they demand first-hand information. A few months ago here and there a stray article appeared in the press . . . it is interesting to note . . . and these articles were not in the Catholic press! This created a demand for publicity. Avid with curiosity people of every race and creed are requesting material about this son of a Spanish nobleman and a freed Panama Negress.

Martin de Porres was born in Lima, Peru, in 1579. His birth was a cause of sorrow to his parents. The child that Ana Velasquez brought into the world was by rights heir to the riches and titles of the noble De Porres family. No sooner had Don Juan de Porres, a knight of Alcantara and Spanish General, seen his Negro offspring than he declared he would not have anything to do with "the little black devil" who could not be his son and abandoned the handsome Ana.

A life of squalor . . . destitution. Poverty-stricken, the youthful mother vented her hatred upon this innocent child whom she considered as the cause of her misfortune. From the time he could toddle he roamed the streets of Lima dependent upon the charity of poor neighbors. Little Martin became a general favorite called upon to do odd jobs, willingly aiding all in trouble and need.

His schooling consisted of a few months studying the three R's when his selfish mother put an end to scholarly endeavors and brought him back to Lima. There she signed him up for a 10 year's apprenticeship to a noted barber. In those days a barber had a dual profession, not only was he assigned the task of trimming beards and shaving clients but doctoring the sick and needy.

We see Martin merely a child of 10 tied to the side of an elderly doctor. Yet once more the simple naivette and buoyant spirit triumphed overcoming all obstacles. The gamin of Lima's slums was to spend every free moment studying from the Indians their healing art, for they knew secrets of mother nature. There were no great universities of learning where the science of medicine might be acquired but close to nature Martin became an apt pupil knowing how to brew quinine and just what to do to the coca leaves to render sufferers insensible to pain. There it was that America's first great doctor, educator, home-maker, reformer and philanthropist was to practice the art he was later on to use in fighting an unending warfare against sickness and death.

Martin de Porres was to die 21 years before a Vincent de Paul won renown in France as the founder of an order of women called Sisters of Charity, who devoted their lives in caring for the sick and orphans. Yet who has ever linked the name of Martin de Porres with orphanages? Who has ever before known that it was not in France, but right here in the Western Hemisphere that a negro doctor instituted the first foundling homes, orphan asylums, kindergartens? Martin was active in this line of philanthrophy long before iVncent de Paul was even concerned with aiding souls.

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes	5,000,000
Estimated Number of Catholic Negroes	250,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100
Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

We believe that these statistics will forcefully indicate to our readers the immensity and importance of the task ahead in the field of interracial action. The vastness of the interracial field cannot be described in adjectives alone; numbers speak more eloquently.—*Interracial Review.*

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BROOKLYN TABLET

APR 25 1936

100,000 PAY HONOR TO AMERICAN NEGRO

Dear Sir: Six months ago hardly a handful of citizens even knew of the existence of a Negro named Martin de Porres. Today in the City of New York a Blessed Martin de Porres Guild has been established with a membership of over 100,000, all people who of their own accord sought first-hand information and became interested. Daily thousands of others write requesting details which they find difficult to secure.

In the past several Poles and crowned heads of Europe have taken keen interest in this Negro of Lima, Peru, who lived in the later part of the 16th and early 17th century. To them he was a man of extraordinary ability—a genius who by redistributing money established a new order of philanthropy. The Western Hemisphere which but a few decades before had been unknown was to find in Martin de Porres the pioneer whose far-sightedness was to blaze a trail in a new field of endeavor. Martin was to set the tempo for future American philanthropies—to that largess so characteristic of anything American. He in his simple and humble way set the example proving that the gold and silver which flowed through the fingers of Spanish adventurers like water could be of real benefit to suffering humanity instead of being horded in royal coffers.

Four years ago Pope Pius XI drew the attention of his entourage to this exemplary life of unusual activity. The Pope personally requested that the religious order that had housed Martin in Lima, Peru, send details which would be essential before the cause of Martin de Porres be introduced for canonization—as he felt that not only the Negro race but the white could profit by the examples of this great benefactor of humanity. After many months of waiting the long expected papers arrived . . . there was consternation . . . dismay . . . a mistake had been made . . . the records requested had not been sent. Apparently the rumors are that from time to time the Church in person of the Pope and its Cardinals have made every possible effort to bring before the eyes of the world the simple but benevolent life of this Negro and invariably there has been interference! Inside circles report that in Lima there are Spaniards who are not at all anxious that a Negro enhance the prestige of his Community!

But North America has suddenly become Martin conscious . . . a burst of popularity . . . curiosity. . . . Who is this first American-born man that Rome finds worthy to set before her own people as a model? They look backwards into their own annals and find they know but little and so they demand first-hand information. A few months ago here and there a stray article appeared in the press . . . it is interesting to note . . . and these articles were not in the Catholic press! This created a demand for publicity. Avid with curiosity people of every race and creed are requesting material about this son of a Spanish nobleman and a freed Panama Negress.

Martin de Porres was born in Lima, Peru, in 1579. His birth was a cause of sorrow to his parents. The child that Ana Velasquez brought into the world was by rights heir to the riches and titles of the noble De Porres family. No sooner had Don Juan de Porres, a knight of Alcantara and Spanish General, seen his Negro offspring than he declared he would not have anything to do with "the little black devil" who could not be his son and abandoned the handsome Ana.

A life of squalor . . . destitution. Poverty-stricken, the youthful mother vented her hatred upon this innocent child whom she considered as the cause of her misfortune. From the time he could toddle he roamed the streets of Lima dependent upon the charity of poor neighbors. Little Martin became a general favorite called upon to do odd jobs, willingly aiding all in trouble and need.

His schooling consisted of a few months studying the three R's when his selfish mother put an end to scholarly endeavors and brought him back to Lima. There she signed him up for a 10 year's apprenticeship to a noted barber. In those days a barber had a dual profession, not only was he assigned the task of trimming beards and shaving clients but doctoring the sick and needy.

We see Martin merely a child of 10 tied to the side of an elderly doctor. Yet once more the simple naivette and buoyant spirit triumphed overcoming all obstacles. The gamin of Lima's slums was to spend every free moment studying from the Indians their healing art, for they knew secrets of mother nature. There were no great universities of learning where the science of medicine might be acquired but close to nature Martin became an apt pupil knowing how to brew quinine and just what to do to the coca leaves to render sufferers insensible to pain. There it was that America's first great doctor, educator, home-maker, reformer and philanthropist was to practice the art he was later on to use in fighting an unending warfare against sickness and death.

Martin de Porres was to die 21 years before a Vincent de Paul won renown in France as the founder of an order of women called Sisters of Charity, who devoted their lives in caring for the sick and orphans. Yet who has ever linked the name of Martin de Porres with orphanages? Who has ever before known that it was not in France, but right here in the Western Hemisphere that a negro doctor instituted the first foundling homes, orphan asylums, kindergartens? Martin was active in this line of philanthrophy long before iVncent de Paul was even concerned with aiding souls.

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes	5,000,000
Estimated Number of Catholic Negroes	250,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches	221
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	35,026
Priests Engaged in Colored Missions	300
Sisters Engaged in Colored Missions	1,100
Negroes in New York City	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

We believe that these statistics will forcefully indicate to our readers the immensity and importance of the task ahead in the field of interracial action. The vastness of the interracial field cannot be described in adjectives alone; numbers speak more eloquently.—*Interracial Review.*

Church - 1936

C. M. E.

GENERAL C.M.E. CHURCH BOARD ENDS MEETING

38 Annual Conferences Represented at Jackson, Tenn., Session

JACKSON, Tenn.—(CP)—The general board of the C. M. E. church met here last week with representatives from the 38 annual conferences and members at large present in addition to the bishops, general officers, auditors and other leaders of the denomination who attended the sessions to listen to and appraise the reports of the various departmental boards as made by the general officers.

The opening session was presided over by Bishop Elias Cottrell, Holly Springs, Miss., senior member of the bench of bishops. Bishop John H. Moore of the ninth Episcopal district conducted the devotional exercises, following which the board was formerly organized and reports from the departmental heads were made.

Constitute Bishops' Bench

The present bench of bishops of the C. M. E. church follows: Bishop Isaac Lane, retired, who was 102 years old March 3, 1936 and boasts the longest Episcopal tenure of any man in all Methodism having been elected to the episcopacy March 1873 at Augusta, Ga.; Bishop Elias Cottrell, Bishop C.H. Phillips, Cleveland; Bishop R. A. Carter, Chicage; Bishop J. C. Martin, Memphis; Bishop J. A. Hamlett, Kansas City, Kas.; Bishop J. W. McKinney, Sherman, Texas; Bishop H. P. Porter, Jackson, Tenn.; Bishop James A. Bray, Chicago; Bishop J. H. Moore, Holly Springs, Miss.

The departmental boards and their heads which made reports during the general board follow: Education, Prof. W. A. Bell, Atlanta; Finance, Prof. G. F. Porter, Jackson, Tenn.; Religious Education, Drs. B. J. Smith, Chicago and E. P. Murchison Jr., Jackson; Conference claimants, Dr. J. A. Ragan, Columbus, Ga.; Publishing interests, Dr. W. P. Pipkins, Jackson; Kingdom Extension, Dr. F. L. Lewis, Shreveport; Evangelism, Dr. J. M. Reed, Little Rock; Lay activities, O. B. Hines, Cordele, Ga.; Women's Connectional Council; Dr. Mattie E. Coleman, Jackson; Collins Chapel Hospital, Dr. W. S. Martin, Memphis; and the two editors, Drs. J. Clarence Colclough of the Christian Index, Jackson, and James E. Starks of the Western Index, Dallas.

Among the Episcopal districts the eighth presided over by Bishop J. A. Bray outdistanced the other Episcopal districts in the percentage of general funds allocation raised and reported to the financial secretary, having reported 93.5 per cent of the allocation. This report came from the two Florida conferences, the South Carolina and North Carolina conferences.

The seventh Episcopal district presided over by Bishop H. P. Porter reported both the largest amount of general funds and the second highest percentage of the general funds allocation raised and sent to the financial secretary, 89.3 per cent. The second and third Episcopal districts presided over respectively by Bishops C. H. Phillis and R. A. Carter tied for third place in the percentage, followed by the fifth, presided over by Bishop J. A. Hamlett; the fourth presided over by Bishop J. C. Martin; the ninth presided over by Bishop J. H. More; the first presided over by Bishop Elias Cottrell and the sixth presided over by Bishop J. W. McKenny in the order named. The fifth Episcopal district took second place in the total sum of general funds raised with the third Episcopal district ranking third in the total sum of general funds raised.

The general board took official coginzance of and gave recognition to the Texas Centennial Exposition and approved of the official Texas commission for the Centennial as designated by Bishop Elias Cottrell in collaboration with Bishop R. A. Carter, presiding Bishop of Texas.

Church-1936

Church of God in Christ.

4,000 Delegates Attend Church of God Convocation

Leaders of Denomination Take Part in Fort Worth Meeting

FORT WORTH, Texas — The Frontier and Texas Centinnials dropped into second place of attraction last week when the entire city of Fort Worth served as hostess to the state convocation of the Church of God In Christ, July 8-16, inclusive.

Delegates came from as far as the extreme reaches of the Rio Grande Valley with visitors from Illinois, Alabama, Arizona, California, Missouri and Tennessee.

Services Broadcast

The highlight of the session was the intense interest created by the broadcast of the convocation through the facilities of NBC and its local outlet, WBAP, Sunday night at 10:30.

More than 30 minutes of this broadcast was carried by the 77 stations of the NBC system with the remaining services handled until two o'clock by WBAP. Important church leaders, headed by Elder R. E. Ranger, superintendent of the Western District and prominent local pastor, delivered messages to 5,000 gathered under the tent.

Support School

The Page Normal, Industrial and Bible Institute, situated on 268 acres of land, one mile east of Hearne, Texas, with three large buildings, is supported by the convocation. For eight years the institute has been the guiding star of the young minds in the state. The Reverend E. E. Hamilton, local pastor, is the business manager of the institution.

Bishop C. H. Mason of Memphis; Overseer Samuel Crouch, of Los Angeles; Overseer J. W. Taylor of Phoenix, Arizona and many others were present. Bishop E. M. Page with his assistant, the Rev. J. Houston Galloway of Houston, presided.

Whites In Attendance

The huge tent, accommodating six thousand or more, housed five to six hundred white persons each night, with several hundred standing outside the edge of the tent or in parked cars.

Church Of God Meets In Raeford, N. C.

RAEFORD, N. C.—The General Assembly of the Church of God founded by Jesus Christ convened with the Bowmore Church of God Tabernacle August 12-16. A large delegation was present from North and South Carolina, Virginia and West Virginia.

Among the distinguished visitors present were Elder L. Thomas and wife of Washington, D. C.; Ruling Elder A. W. Davis of Richmond, Va.; Elder D. E. Bennett and wife, of Vivian, West Virginia; Mrs. Florence Robinson, Florence, N. C. Bishop W. H. Lilly of Salisbury, N. C. presided.

500 to Attend Church of God Convention

PHILADELPHIA — More than 500 delegates are expected to attend the sixteenth annual convention and convocation of the Church of God in Christ being held from September 1 to 12 at the Holy Temple, Sixtieth and Callowhill Streets.

The delegates are arriving from the New England States, to South Carolina and as far West as Michigan. Plans are being developed for several radio broadcasts and a possible visit by Mayor S. Davis Wilson.

Program in Brief

The opening day was taken up by the registration of delegates and an introductory sermon. On Wednesday and Thursday the temple will be rededicated and the subject, "What Constitutes a New Testament Church," discussed. On Friday, Bishop Mason's Day, the discussion will be "The Church's Attitude Toward War." Saturday will be devoted to a question box.

Bishop O. T. Jones presides on Sunday. He will deliver his annual sermon in the afternoon. The Sunday school will be conducted by the State and district supervisors in the morning, while the Y.P.W.W. will be conducted in the evening by the State presidents.

September 7

Mother Robinson's Day. Topic for discussion, "The Church's Program in a Changing World."

September 8

Mother Frederick's Day. Topic, "How Can Women Fit the Bible in this Modern World?"

September 9

Mother H. Way's Day. Topic, "What Is the Woman's Place in the Christian Ministry?"

September 10

Business meeting and discussion, "To What Extent, if Any, Should the Clergy Engage in Poltics?"

September 11

Presiding Bishop's Day. Discussion. "What Can Be Done to Bring About More Unity Between Pentecostal Groups, and Between Pentecostal and Denominational Groups?"

September 12

Young People's Day. Discussion, "In Determining the Course of an Individual, Which Factor Is the More Important, Heredity or Environment?"

Church-1936

Episcopal.

LENTEN OFFERING

The Church is calling every single boy and girl in Church School to work in the Mission Fields. Did you know YOU are wanted to work in China, the United States, Liberia, and Alaska? Those places and many other places far off and nearby are the Mission Fields. The Mission Fields are those places at home and abroad where the people, the boys and the girls, haven't had as much chance to know God and His love for them, as we have. But how can YOU living somewhere in Alabama, work somewhere else on earth at the same time? By means of two things—money and willing heart. If your heart is willing, willing to work or deny yourself, you can make or save the money. God can use that money given in that spirit to carry on His work in any other place. So while you're living somewhere in Alabama, you can also be working through your money, in some other place at the same time. That money is means of transferring YOU, your eagerness, your love for God to the hearts of other boys and girls in other places. Let's make our Alabama Lenten Offering this year, a real transfer of lots of us, lots of each of us to the Mission Fields, where others haven't had as good chances to know God as we have. That's a real way to show God we love Him.

Charlotte, N. C. Observer
May 13, 1936

Asks More Support For Rural Missions

Greater Aid to Church Work Among Negroes Also Urged by Bishop Penick in Addressing Episcopalians.

WARRENTON, May 12.—(AP)—Bishop Edwin A. Penick urged the Episcopal Diocese of North Carolina today to place renewed emphasis upon rural missions and to give greater support to the church's work among negroes.

Telling 185 ministers and delegates to the diocesan convention that urban parishes are dependent to a considerable degree upon the country for new communicants, Bishop Penick said "It is sound logic and common sense and an obviously necessary missionary policy for us to begin an emphasis long needed in the developments of the rural field.

He suggested also that the diocese gradually stop receiving aid to supplement salaries of the negro clergy and recommended that a commission be appointed to explore the field of rural work and report next year.

After the bishop's address which opened the convention in Emmanuel church here, the executive council offered a resolution that $2,000 yearly aid from the National Council for Work Among Negroes in this diocese be assumed by North Carolina.

A special committee was appointed to consider the Bishop's suggestions and the resolutions offered by the executive council. Those named to it were the Rev. J. M. Bynum, Roanoke Rapids; the Rev. J. G. Shannonhouse, Pittsboro; Wade R. Brown, Greensboro; J. H. Cutter, Charlotte, and Francis J. Murdock, Salisbury.

A budget of $61,438 for 1937 was adopted, of which $9,613 is for the Episcopal maintenance fund and the remainder for general church work.

Bishop Penick reported a gain in confirmations in the diocese last year of 5.3 per cent, that of negroes increasing by 10 per cent and of whites by 4.9 per cent.

NEW YORK, N. Y.
CHURCHMAN

JUN 15 1936

The Negro and the Church

To the Editor of THE CHURCHMAN:

IN THE evangelization of the colored race, under present conditions, is it possible for the church to adjust herself to the needs of the race without any color-line or racial legislation, and, at the same time, secure harmony in diocesan relations? I believe that such could be obtained through a slight addition to Article 6 of the Constitution of General Convention, such addition, in substance, to read:

"And it (the House of Bishops) may also establish Inter-Diocesan Missionary Districts, upon the request of the diocesans concerned, *for such congregations and clergy not in union with any* diocesan convention".

Some years ago, the late Rev. Dr. E. L. Goodwin, editor of *The Southern Churchman*, remarked to this writer, in substance, that he was not only in favor of the missionary district plan, but likewise of the suffragan, and all plans which would secure the end in view. In effect, the addition suggested would facilitate that end.

It says nothing of race but provides a way for direct connection with the national church of such congregations, for some reason or another, unable to sustain diocesan union.

For instance, in a certain territory where the colored race is quite numerous, were there an Inter-Diocesan Missionary District, running through several dioceses, and the race had the option of being with the diocese where situate, or, with the missionary district, my candid belief is, more than 90 per cent would enthusiastically select the district rather than the diocese.

As long as it is *permissive*, and not *mandatory*, the "jimcrow" character is eliminated. Having the right of choice, greater advantages would be theirs in the district than in the diocese. Thus they would be in the district from choice and not from mandatory proscription.

Then, again, in the light of the restlessness of many colored people in the various denominations, and the increasing cultural elements among them, under the district plan the opportunity would be presented for the conforming to the church of entire sectarian congregations. By the realization of such a plan no diocese in the country would have seemingly, justification for any racial restrictive canons. GEORGE F. BRAGG, JR.

Baltimore, Md.

HAITI CELEBRATES SEVENTY-FIFTH MISSION JUBILEE

President of Republic Attends High Mass On Trinity Sunday; Confers Posthumous Award.

By HARRY ROBERTS CARSON
Bishop of Haiti

PORT AU PRINCE, Haiti, July 23.—On Trinity Sunday, 1861, the Rev. James Theodore Holly, a young Negro priest of the Diocese of Connecticut, held the first service of the American Episcopal Church in this city. It was fitting that as that service was held, by invitation of the president, in the National Palace, the commemorative services of 75 years should be recognized by the governmental authorities of 1936. So the Church and State had part in the beautiful services that began on June 6 and concluded with a Choral Mass on the Festival of Corpus Christi, June 11.

With the exception of two of the clergy who found it impossible to attend, one by reason of advanced age, and the other because of absence in New York under medical treatment, all the clergy of the district were present, as well as delegates from 60 missions.

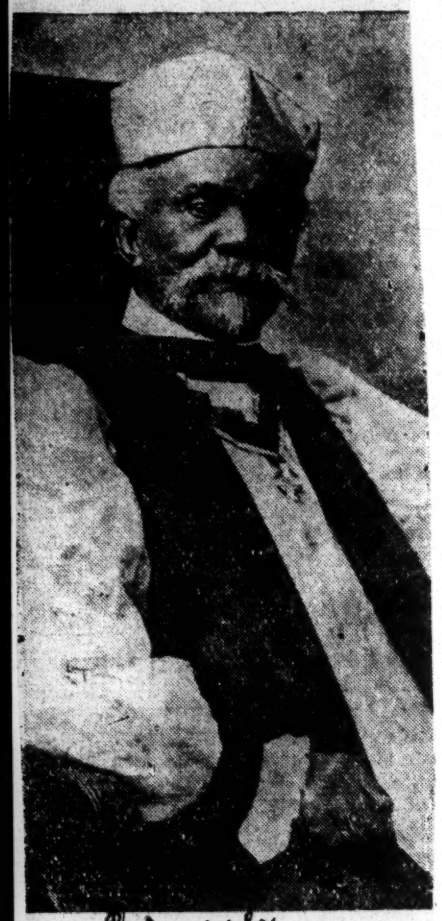
At the Requiem Mass on June 6, the president of the Republic had directed the presence of the Minister of Foreign Affairs, the Minister of Interior, three personal aides and the Palace Band.

Immediately after the Mass, preceded by the Palace Band, there was a solemn pilgrimage to the grave of Bishop Holly (within the grounds of the children's home), of the band, then the choir of the Cathedral, the Clergy in vestments, the Bishop, the official representatives of the government, representatives of the Holly family and the laity.

As the cortege passed the police station and came within sight of National Palace, the flags on each building were lowered.

At the grave, a litany was said by the Bishop, at the conclusion of which many flowers were placed upon the tomb.

REVERED



LATE BISHOP T. HOLLY
Who founded the first American Church Mission in Haiti, 75 years ago, was signally honored by the Haitian Republic recently and given a posthoumous award. He was the father of Dr. Alonzo P. Holly, a distinguished physician of Miami, Fla.

The convocation adjourned at noon, after formal notice was given by Rev. Jos. S. Lindor that he proposed to offer next year a canonical amendment providing for a social service standing committee.

Solemn Vespers was sung in the Cathedral at 5 o'clock and High Mass was celebrated at 7 o'clock on the Festival of Corpus Christi, a festival widely observed throughout the Republic.

Among the significant evidences of the esteem in which Bishop Holly and the Episcopal Church which he established has always been held by the Haytian governmental authorities was the conferring posthumously, of the decoration au Grade de Commandeur in the "Ordre National Honneur et Merite" upon James Theadore Holly by the President of Haiti. This decoration had been conferred upon Bishop Carson in 1933. It expresses the genuine esteem of the Republic of Haiti and is justly prized and honored by all, recipient and public. But it is rarely conferred after death as in this case.

Church-1936

Church of the Holy Comforter.

Columbia, Tenn., Daily Herald
May 30, 1936

Negro Bishop To Consecrate Church and Confirm Class

The Rt. Rev. E. Thomas Demby D. D., suffragan bishop of Arkansas and the Southwest, who has been appointed by the Rt. Rev James M. Maxon, D. D., bishop of Tennessee, to assist him with work among the colored people, will consecrate the Church of Holy Comforter, Columbia, and confirm a class Sunday afternoon at 4:30 o'clock.

The Rev. H. P. Merrill is minister in charge. The public is cordially invited.

This will be the fourth visit to Columbia of Bishop Demby. The Rev. James R. Sharpe, executive secretaary of the Diocese of Tennessee, Nashville, will preach the consecration sermon and the Rev H. B. Hodgkins, rector of St. Peter's Episcopal Church here, and other visiting clergy will assist.

Church—1936

Father Divine.

NEW YORK, N. Y.
SUN

JUN 2 - 1936

There's Fusion in the 'Kingdom'

Chairman Howe Gets Jobs for the 'Angels,' and Father Divine's a Friend of His.

By WILLIAM BOLGER.

The City Fusion party has entered the "kingdom" of Father Divine, Negro preacher of Harlem, but from that fact the conclusion is not to be drawn that the party is interested in the Negro vote for the city campaign in the fall of 1937. Ben Howe, the versatile chairman of the party, who claims that he helped to put Mayor LaGuardia into office by rolling up 400,000 Fusion votes, laughingly denied that there was any vote motive in his recent contacts with Father Divine.

On the eleventh floor of the Chanin Building at 116 East Forty-second street. Mr. Howe and his staff have for the past few years managed to keep the "wolf from the door." There Mr. Howe maintains officers for the Fusion party, especially since the Mayor took over the City Hall. Since that time although Mr. Howe will not be interviewed on the subject, the workers of the party have received little or no patronage from the Mayor, who apparently forgot about the party and its members in making appointments in much the same way he turned down the leaders of the Republican party.

Father Divine and Mr. Howe have become so much interested in each other that the Negro preacher recently permitted the Fusion chairman to make an oration before the forum which he conducts at one of his many missions in Manhattan.

"He's a smart fellow," said Mr. Howe in recounting his experience with Father Divine. "I think if they gave him the job he's the kind of a fellow who could write, and get the people out to vote for a revised city charter. They call him 'God' in Harlem."

Not a Matter of Votes.

Mr. Howe said that aside from their religious appeal, the evangelistic efforts of the Negro have "a civic aspect." The Fusion chairman who spent many years in Louisville, Ky., where he made some reforms in the city government before the late Mayor John Purroy Mitchel selected him for the task of revising the New York city purchasing system—always a favorite reform with the Fusionists—said that he "understands the Negroes." Originally, he says, he came from Oklahoma.

Asked whether his friendship with Father Divine was not part of an ingenious plan to swing the Negro vote in the next mayoralty campaign, Mr. Howe said:

"I have nothing like that in mind. Father Divine talks about 'righteous government' which means honest government.

"I don't want the Negro vote, but I do want to impress upon the father and his followers that the City Fusion party can and is giving them righteous government for the last few years.

"I am a lover of peace and so is this Negro," Mr. Howe added.

The address that Mr. Howe delivered was published in a Negro magazine called the Spoken Word. This publication states that "it is not an official organ of the Father Divine movement," but prints the messages of Father Divine because its management is convinced that they are "the best and most profitable news obtainable on earth."

Howe's Address.

Part of the speech Mr. Howe delivered, dealing with his belief in peace, follows:

"Father Divine and my fellow countrymen, the most magical word that ever fell from the lips of a human being upon this war-torn, blood-sick planet is 'peace.' I am pleased to be here tonight with you, to speak to you on that all-absorbing subject. Nothing can ever be settled, until that is settled.

"Man is the only animal in the world that falls upon his own kind and tears him to pieces, and blows him into atoms and poisons him with gases, poisons his drinking water and does all of those fiend-ish, unspeakable, horrible things to his own fellow creatures. No animal does it.

"You go into the forest, and you never see the animals do it. You go on the farm and you never see horses tearing each other to pieces or murdering each other. You never see cows, cattle, hogs or anything else tearing each other to pieces. Man is the lowest of the wild beasts; hence, I say all should stand by Father Divine, who has brought this message and this injection to your and to my heart, and the heart, and the heart of every one in the City Fusion party, and a number of organizations that I belong to, is every one with you.

"The world is sick of war. We have just concluded a war today. Over there in Ethiopia the swarthy, swaggering bull has put his feet upon the neck of a prostrate people—a perfectly defenseless people—because he wanted to take that country. Now what has it got? Two hundred and fifty thousand people have been murdered—murdered in cold blood. Those men who have been killed, those women and children who have been blown into atoms, were children that were loved as well as you love your children.

"The young men were called out in Italy and were permitted to go in another country and murder those women and men. If you were to go into Italy or to Ethiopia, you will drive along and see great rows of cemeteries. No one will ever know anything about how many were murdered in that way."

He Gets 'Em Jobs.

Father Divine was not available when a reporter called at his office at 20 West 115th street. His secretary, Miss Sunshine Bright, said that he was out of the city but that she would be glad to have the reporter meet the father. She said that Mr. Howe was a good friend of Father Divine's.

At the City Fusion party offices in the Chanin Building Mr. Howe often receives visits from the "angels" and "sisters," names given to the women followers of the preacher. Many of the "brothers" also come down to the political headquarters propounding questions that apparently even Father Divine, who is credited with such miracles as "raising the dead," cannot solve.

Mr. Howe smilingly meets the "angels" and "brothers" in his headquarters and tries to help them to secure employment.

All of which must not be misconstrued so as to indicate that the City Fusion party would like to capture the vote of Father Divine's followers for its own political stability, which for the last eighteen months has been questioned in many quarters, as even Mr. Howe today admitted. He claims that he can bring the Fusionists back to par before the next city campaign gets under way.

FATHER DIVINE DISCIPLE HERE

The airplane of Father Divine, cult leader of the East, swooped down at the Municipal airport here last Friday evening while on a tour of Father Divine missions in all parts of the country. The airship was piloted by his flying angel, Mrs. Nellie Le Blanc, accompanied by two more angels, Angel Osessa, white, and Angel Sweet Inspiration. Mrs. Le Blanc won the first prize in an amateur flight at the national air races in Cleveland in 1931. As she goes about she tells how Father Divine raised her from the dead. She has been flying for eight years.

Father Divine.

Church—1936

NEW YORK, N. Y.
SUN

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Part of the speech Mr. Howe delivered, dealing with his belief in "Father Divine and my fellow countrymen, the most magical word that ever fell from the lips of a human being upon this war-torn, blood-sick planet is 'peace.' I am pleased to be here tonight with you, to speak to you on that all-absorbing subject. Nothing can ever be settled, until that is settled.

"Man is the only animal in the world that falls upon his own kind and tears him to pieces, and blows him into atoms and poisons him with gases, poisons his drinking water and does all of those fiendish, unspeakable, horrible things to his own fellow creatures. No animal does it.

"You go into the forest, and you never see the animals do it. You go on the farm and you never see horses tearing each other to pieces or murdering each other. You never see cows, cattle, hogs or anything else tearing each other to pieces. Man is the lowest of the wild beasts; hence, I say all should stand by Father Divine, who has brought this message and this injection to your and to my heart, and the heart, and the heart of every one in the City Fusion party, and a number of organizations that I belong to, is every one with you.

"The world is sick of war. We have just concluded a war today. Over there in Ethiopia the swarthy, swaggering bull has put his feet upon the neck of a prostrate people—a perfectly defenseless people—because he wanted to take that country. Now what has it got? Two hundred and fifty thousand people have been murdered—murdered in cold blood. Those men who have been killed, those women and children who have been blown into atoms, were children that were loved as well as you love your children.

"The young men were called out in Italy and were permitted to go in another country and murder those women and men. If you were to go into Italy or to Ethiopia, you will drive along and see great rows of cemeteries. No one will ever know anything about how many were murdered in that way."

He Gets 'Em Jobs.

Father Divine was not available when a reporter called at his office at 20 West 115th street. His secretary, Miss Sunshine Bright, said that he was out of the city but that she would be glad to have the reporter meet the father. She said that Mr. Howe was a good friend of Father Divine's.

At the City Fusion party offices in the Chanin Building Mr. Howe often receives visits from the "angels" and "sisters," names given to the women followers of the preacher. Many of the "brothers" also come down to the political headquarters propounding questions that apparently even ingenious plan to swing the Negro vote in the next mayoralty campaign, Mr. Howe said:

"I have nothing like that in mind. Father Divine talks about 'righteous government' which means honest government.

"I don't want the Negro vote, but I do want to impress upon the father and his followers that the city Fusion party can and is giving them righteous government for the last few years.

"I am a lover of peace and so is this Negro," Mr. Howe added.

The address that Mr. Howe delivered was published in a Negro magazine called the Spoken Word. This publication states that "it is not an official organ of the Father Divine movement," but prints the messages of Father Divine because its management is convinced that they are "the best and most profitable news obtainable on earth."

Howe's Address.

Part of the speech Mr. Howe delivered, dealing with his belief in "Father Divine and my fellow countrymen, the most magical word that ever fell from the lips of a

FATHER DIVINE DISCIPLE HERE

The airplane of Father Divine, cult leader of the East, swooped down at the Municipal airport here last Friday evening while on a tour of Father Divine missions in all parts of the country. The airship was piloted by his flying angel, Mrs. Nellie Le Blanc, accompanied by two more angels, Angel Osessa, white, and Angel Sweet Inspiration. Mrs. Le Blanc won the first prize in an amateur flight at the national air races in Cleveland in 1931. As she goes about she tells how Father Divine raised her from the dead. She has been flying for eight years.

BELIEVE SECRET ORDER ISSUED TO 'GET' DIVINE

Politicians Are Said to Plan Trap For Cult Leader Because of Growing Influence.

NEW YORK, June 11.—(ANP)—"Get Father Divine at all costs," is the edict secretly passed out to law enforcement officials by higher ups in the city and state, acting, it is believed on word from others still higher up. The edict is a result of Divine's growing influence among the people of New York and the threat to the power of the politicians who fear for their own safety should Divine decide to throw his united forces into the political arena.

Already, probing and searching has begun into Divine's many activities and every effort is being made to call a halt on the movement which is growing stronger and stronger daily. At first it was believed that only the weak minded and the disappointed were succumbing to Divine's influence. The same thing was said of the Communists. But as it is pointed out, that nothing is further from the truth, fear is growing in the hearts and minds of politicians who see in Divine's rise, their own downfall. Numerous efforts have been made by several leaders to quietly influence Divine in the behalf of certain parties, but the wily little preacher refuses to be led into any such trap where he has to perform to keep promises.

MESSENGER OF PEACE

"Father Divine has said on more than one occasion that he is God." The quotation is from the first of three articles in The New Yorker on the famous Harlem colored preacher who has emerged from obscurity after a few years to become a leader among his people. Like many other men employing personal magnetism for their own ends, this dramatic evangelist has never divulged the place of his birth nor the mysteries of his origin.

At sixty he dictates the way of life to thousands of his people and collects their salaries and savings for doing it. He superintends all kinds of businesses in Harlem, owns farm lands in New Jersey, houses and cars, feeds all of his flock, and yet not one dollar of cash can be found anywhere in his name.

He emerged from obscurity in 1899 under the name of George Baker, earning his living as an odd-jobs man. Those who knew him then were uncertain whether he came from Georgia, Florida, or Virginia. He was honest, frugal and ambitious, teaching Sunday School at the Baptist Church of the Rev. Henderson on Eden Street in Baltimore. At the time his chief concern was about God. He would discourse at length upon the subject in a unique manner as if he were thinking out loud, as he talked, rather than trying to express opinions already formulated.

His speeches would proceed and still do proceed in this manner: "God is personified and materialized. God is not only personified and materialized, He is repersonified and rematerialized. He rematerializes and rematerialates. He is rematerializatable. He repersonifitizes."

This audible reasoning apparently made sense to a number of people, for he soon showed up in Sayville, New York, bought some houses and collected his 'angels" around him. He found recruits at this time in his career, among men and women of his own people by twos and threes. He would serve them dinner, talk to them about "peace" and salvation and soon they would turn over their salaries to him and their hard-earned savings as well, seeming to find a solution for all their earthly problems by following his commands.

He changed his name twice subsequently and after a number of business deals which were consummated with cash, he appeared in Harlem as Father Divine. With the last change in his name, his problems about God came to an end. He and his followers know for a certainty that Father Divine is God and that "peace is wonderful."

It is all very simple to his followers, but a mystery to those attempting to investigate him. None of his vast holdings are registered in his name. His chief "angels" hold deeds to all his property and sign leases for any space he rents. He runs rooming houses, restaurants, beauty parlors, tailoring establishments and garages. There are a number of shining Rolls-Royces with his name in large letters running in the east, as well as trucks. He owns two airplanes and is negotiating to buy a furniture factory.

A few months ago when one of his large busses collided with a touring car and injured its occupants, court suit awarded the sufferers damages but the defendant maintained stoutly that he possessed not one cent of money with which to satisfy the suit. The court gave permission to the prosecuting lawyer to investigate the affairs of the famous preacher. After a few months the lawyer sheepishly admitted that he was whipped.

While the man and his teachings sound fantastic, those who employ any of his disciples report them to be orderly, diligent and pleasant. There has never been any record of misconduct among his flock as a whole, although a few of his followers have been placed in the psychopathic ward at Bellevue. One man who joined in and out of Father Divine's church told a reporter that the preacher gets them ignorant and makes them ignoranter. However, disgruntled souls can be found even in less mysterious places.

He disapproves of doctors, life insurance and personal property, preaching that the way to God and peace is through personal repudiation of all worldly things. Since his followers have multiplied so rapidly, it is impossible to superintend their lives as thoroughly as he did in the past, so this task is relegated to his trusted "angels", and the others composing his band are called his "children."

If any of these people are not employed directly in the maintenance of his various establishments, he gets them jobs and they turn their earnings over to him each week. One reporter estimated that his income must amount to 15 or 20 thousand dollars weekly. In the event that neither the community nor private employment can absorb his flock, he supplies them with a boot-blacking tray on which, in bold letters, is typed "Peace." These workers also turn in their meagre earnings to the common cause.

It is quite natural that any person surrounded with so much mystery and controlling the lives and destinies of so many people, would be under suspicion by the police. There has been no cause for their interference, however.

This leader of his people seems to do them a distinct service. He provides services for them at prices below any independent establishments in their neighborhood, and he keeps them contented and occupied. Such a community and movement could not exist and flourish in any other place in the United States than New York City, the true melting pot of every race and nation on the globe.

Church-1936

Father Divine.

Divine Babble

By thousands of Harlem Negroes and by hundreds of whites throughout the U. S. Rev. Major J. Divine is regarded as nothing less than God. Other observers think of small, dusky "Father" Divine, born George Baker somewhere in the South, as an amiable cultist who does genuinely useful welfare work with large sums of money whose source remains as obscure as the biography of Father Divine himself. In the interest of religious history, smallish, baldish Dr. Robert Ernest Hume, professor of the History of Religions at Union Theological Seminary set out one Sunday last month to get the Divine record straight. The resulting interview was printed fortnight ago in *The Spoken Word*, Divine newsorgan. Of more interest to psychologists than theological historians, the Divine revelations rolled forth in a strange, unworldly babble. Samples:

Professor Hume: Father, I came both to seek and to give information.

Father Divine: We are very glad to have you to participate in our Meetings, to speak or sing or anything you desire, just so you are governed by your highest intuition.

Professor: There was a time, was there not, when You initiated the Movement?

Father: I do not say that there was. I do not keep dates after the manner of men. . . . In recent years, I have Condescended to write as a man.

Professor: I have to tell my students that this Movement started at such and such a date.

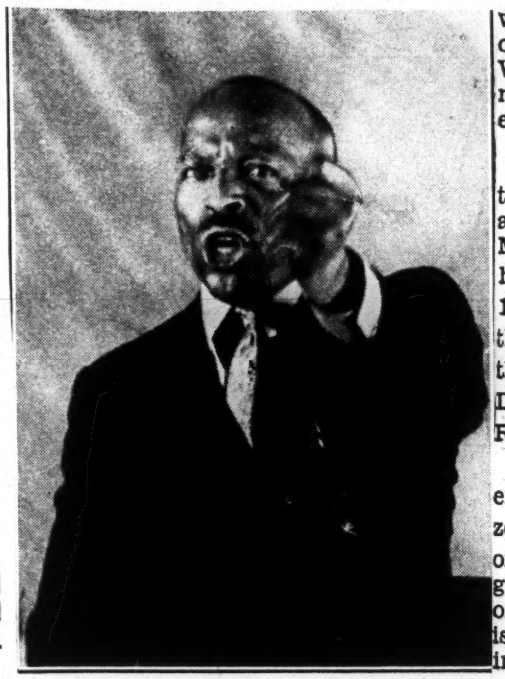
Father: As a Professor, you may understand, I just said, "the RELAXATION of the conscious mentality." — to STILL one's self individually, collectively, is the main essential. The human mind can never find the hidden things or the mysteries of GOD. That is the great thought . . .

Professor: What could be the answer in a sentence—the origin, from the beginning, from a historical point of view?

Father: From a Historical point of view, we may speak after the manner of men—as Spirit without a BODY, when the Spirit moved out on the Face of the deep, according to the Bible.

Professor: When was that?

Father: According to Bible History—Four Thousand and Four Years. B. J. better known as B. C.



March of Time

"FATHER" DIVINE
"RELAXATION is the main essential."

KLAN ATTACKS DIVINE CULT, NEGROES HERE

California Body Mails Race-Baiting Tracts To New Yorkers

A California branch of the Ku Klux Klan, which has been conducting a virulent campaign against Negroes and the Father Divine cult in Los Angeles, is seeking to gain a foothold in New York City, The Amsterdam News discovered this week.

The organization, with headquarters in Holy City, Calif., has mailed quantities of printed propaganda to New York residents, bitterly scoring the cult leader and making vicious attacks on Negroes and their association with whites. The leaflets are being distributed by a white preacher who calls himself Klansman W. E. Riker.

Although the bulk of the propaganda is believed to have been mailed to white residents of this city, several bundles were addressed to prominent Negroes. Among these latter were Frank R. Crosswaith, chairman of the Negro Labor Committee, and William Conaway, executive board member of Local 802, American Federation of Musicians.

Attacks Negroes.

The pamphlets, propounding the theory of white supremacy, open with an attack on the activities of the Rev. Major J. (Father) Divine, whose cult headquarters is located at 20 West 115th street here, but contain, for the most part, vicious tirades against the association of Negroes and whites. Dwelling on this question, Klansman Riker writes:

"My advice to all Negroes and Orientals, if they want to be good citizens, they must keep their hands off of white women, including not being guilty of dictating to them . . . the only remedy to stop Negro lynching is to teach them to keep their polluting hands off of any and all white women and Christians in every detail; until then, look forward to it as you do the sunrise . . . overtolerance of the white man is where all the trouble lies."

Several of the leaflets are devoted to propounding this theory. One of these reads: "It has been stated that when a beautiful white woman who belongs to the white man becomes vamped by a sweet-smelling Negro (and, as you know, this particular smell can hardly be tolerated by the white man) she is looked upon by the white man as being hysterically, insanely love-blind, or she is just plain white trash."

Another pamphlet, called "The true and final purpose of the K. K. K.," calls attention to Riker's "New System of Government" and offers $25,000 reward to anyone who can prove that the system will not work.

The twenty-three points of this alleged system seem to embody all the rainbow promises of the Townsend, Huey Long and Ku Klux Klan movements, including redistribution of wealth, care for the aged and disabled, elimination of wars, strikes and persecutions, immediate payment of the bonus, regulation of profit in the capitalistic system, suppression of Communists, abolishment of public graft, and the creation of white Kings and Queens in America.

Appeals to Jews.

Still another pamphlet departs from the usual Klan program and makes an appeal to Jews to join the movement. In these leaflets the leader signs himself "Father W. E. Riker." In appealing to this group, Riker declares that "The Jewish men or male sex are typical to God of this great Universe and apparently foreign to the Gentiles as God is. The Jewish women are typical to their angels."

Most of the literature, however, is devoted to attacks on the worship of Father Divine by white women and the association of Negroes and whites under any circumstances.

One passage declares: "Abraham Lincoln never bargained for Negroes to put their black hands on white women nor did Jesus Christ bargain for any Negro religionist to lay his own religious commands upon any of his Christian followers. The law is, every white woman belongs to the white man, and all Christian believing people belong to Christ, and not any Negro or Hindu religionist."

The Riker branch of the Ku Klux Klan has been attacking the Divine clut in California for more than a year. In doing so, the group has also conducted a virulent campaign against Negroes and Japanese there. The extensive mailing of propaganda to New York City is believed to be the first move in establishing headquarters here.

BAKER, ORE.
DEMOCRAT-HERALD

APR 20 1936

A NEGRO DIETY WHO PUTS IT OVER

While most of our messiahs are content to promise a heaven on earth only when some "plan" has been put in effect, OARP, EPIC, share the wealth, etc., a New York negro named Major J. Divine has gone them all not merely one but five or six better by calmly proclaiming himself as God and getting away with it. Sutherland Denlinger explains the new divinity in the April Forum.

Divine is one of the most interesting personalities in the United States, whose fame is just beginning to spread beyond the vicinity of New York. Little is known of his past. He says he was born in Providence, R. I., 52 years ago. Another story is that he grew up in Georgia. His past is not known for certain prior to about 15 years ago when he started a negro church in the outskirts of New York. He and his congregation were hailed into court a few times on charges of conducting a nuisance but that was all.

Inside Facts On Divine Cult In Harlem To Be Bared In Guide Series

Journal and Guide Bureau

NEW YORK CITY—Why Father M. J. Divine, who a few years ago was ridiculed by daily newspapers today secures more favorable space in the same papers than any other prominent Negro or colored group here, providing this city with a newspaper mystery tinged with a certain amount of suspicion.

Two events which have taken place during the last two weeks involving Divine and his followers have been given such lavish display in these papers that readers without any pretense of technical newspaper knowledge realize the events have been far overplayed from the standpoint of news value.

One is the rather minor charge emanating from the State Department of Labor, that Divine's subsidiary companies were violating the provision that employees should have compensation insurance against accidents while at work. After a hearing on one case Thursday, May 21, during which Magistrate Thomas A. Aurelio's Court at 52 Chambers Street was almost turned into a scene of religious fervor with 250 followers taking part, the cases were all postponed until next month with victory for Divine looming.

THE OTHER CASE

The other case is the strange one of a white Boston girl named Henrietta Snowden, who was shot two weeks ago in a holdup attempt in front of the Divine "kingdom" at 203 W. 139th Street, where the girl, who goes under the name of Glorious Illumination, lives.

The daily press, especially the Hearst New York Journal, have written columns of feature matter on this case every day since it happened. Very few Harlem crimes of major interest, such as the Scott-Reed murders in 1931, received nearly as much daily paper publicity as this far-from-serious shooting of a Divine member.

The language of the articles written in these two matters are highly favorable to Divine and give his theories more free publicity than all his reputed wealth could ever buy.

MOTIVE HINTED

Not only these two events but others which have taken place within the last year appear to prove that powerful New York white interests are determined that Divine shall be New York's Negro leader, whether intelligent folk want him to be or not.

Here is the way the latest article on the Snowden girl begins in the Journal: "I'm here today as living proof that a strong faith in Father Divine can surmount the greatest obstacles."

This is the statement of the girl who quickly recovered from her shooting, which remains so mysterious that police have virtually abandoned search for her assailant—the same police department which was able to cleverly trace down John Fiorenza, alleged killer of the author, Nancy Titterton, with practically no evidence to begin with.

The rest of this and other articles in the Journal form a virtual handbook of Divine principles. In one article Divine's ability to restore the dead to life is more or less conceded.

The compensation insurance cases also are written about in articles which contain recitals of Divine's major principles, a chief one being that all insurance is worthless, because Divine says so.

LACK OF INTEREST

As a matter of fact the bulk of Negro New York is not a bit interested in Divine's philosophies. At a recent showing of the March of Time movie portraying the work of Divine, colored theatre audiences proved that his work here in Harlem was news to them. And still they are the people whom the daily papers portray as being devout followers of the "Harlem God."

These facts point to the belief that, whether he violates the law or not, Divine has powerful backing. The greatest mystery concerning him today is the reason for this white backing.

Although Divine now has his own newspaper in the well known weekly which he took over recently, he is more or less indifferent to the Negro Press.

So evident is Divine's prestige with the daily papers that recently, whereas the General AME Conference with people present from all over the world and before which a cabinet member brought greetings from President Roosevelt himself, hardly gained news mention in these papers — Divine, even while the conference was in session, made the front pages of all dailies because a white follower is said to have been wounded at 4 a. m. in a motiveless holdup.

The better thinking citizens of Harlem resent this news policy when they discuss the matter. The AME Conference delegates cannot understand yet why their news failed of more than casual mention in the New York daily papers.

There is a major motive behind this policy wherein the powers that be in New York treat Divine as if he were really "God." The majority of residents here are anxious to know what it is.

Subsequent articles in this newspaper by a writer who has made a two-year study of the little known New York religious cult world will attempt an answer to this question.

Only one of the four State Labor Department cases was heart last week, that involved Eddie O. Littlejohn, who operates the Father Divine Peace Mission Coal Company at 2539 Eighth Ave. Littlejohn's case was adjourned until July 9 and the other cases, involving a dress shop, garage and restaurant were held over for a hearing in the same court June 4.

250 white and colored followers of Divine turned the court of Magistrate Thomas A. Aurelia at 52 Chambers Street into a regular Divine meeting when they answered questions put to defense witnesses with a chorus of echoes such as "Father Divine is God" and "Peace, Father."

Counsel for Littlejohn claimed the coal business was a charitable institution and no profits were made. The court admitted that if the enterprise was charitable no workmen's compensation laws could be applied thereto.

"Do you believe in workmen's compensation insurance?" the Magistrate asked Littlejohn.

"I do not," he replied. "My belief is based on the fact that insurance is limited and we are conscious that God is unlimited. Father Divine does not tell us to take out compensation insurance."

"Where does Father Divine lice?", the magistrate continued.

"In the hearts and minds of men," was the answer.

Littlejohn admitted Divine gave him $100 with which to buy his coal truck. The truck was used to cart coal from eastern Pennsylvania to New York, where it was sold at a profit of $3 a ton and the profits given to Divine followers, according to defense counsel.

Joshua Matthews was charged as being an employee of Littlejohn and entitled to compensation insurance but defense counsel insisted Matthews was not employed, but was a partner.

"Who is Father Divine?", asked the court.

"Father Divine Is God Almighty," the entire audience answered.

"Let us have peace," instructed the court during an argument between counsel. "Peace, it's wonderful," shouted the spectators.

A few years ago Divine became more ambitious and proclaimed himself a genuine-surefire messiah, Diety itself in fact. Since then his rise has been rapid. He now operates a main "heaven" in Harlem, the negro quarter on upper Manhattan, a five story building, and has nearly a score of "branch heavens" scattered about the metropolitan area. The movement is spreading to other cities. Most of the followers are negroes, but not all of them.

Divine is known to his followers as "Father." He is aided by a company of feminine angels who are known as "Faithful Mary," "Satisfied Love," "Wonderful Joy" and "Sweet Sleep." The group have been hailed into court several times. Once the father languished in jail a few days. The police once sent a white woman investigator, disguised as a penniless negro girl, to the main branch of heaven where she was cared for several days. She couldn't find anything wrong, morally or otherwise.

An atmosphere of celestial joy prevails at the main heaven. There is a huge banquet hall in which the faithful feast nightly on fried chicken with all the fixings and chant "He's God, He's God, He's God" to the tune of "Marching Through Georgia," or "Its Wonderful, Father." Nothing improper has been discovered in the whole movement, though many have tried to find it. The father teaches literal Christianity and seems to practice it. Rival colored clergymen are said to be extremely envious but have found no chance for a successful attack. About the only bonafide ground for objection seems to be from the neighbors on the score of noise.

The mystery that has New York authorities completely baffled after several years of investigation is the source of the father's money. He has gobs of it. When arrested once, the judge fixed the bail of Divine and Faithful Mary as $500. The father pulled out a roll that would choke an elephant and detached a $500 bill. The envious judge increased the bail to $1000 and was handed another $500—with a smile. The father operates his various heavens, feeding and caring for hundreds of persons, pays his bills and takes up no collections. When questioned in court or elsewhere about the source of his income he rather evasively hints that it comes from heaven. It is in perfectly good U. S. currency, however. He lives regally, riding about in an Easter egg blue limousine and he operates other big cars and buses that carry his followers to and from the various heavens.

New York politicians have sought Divine's support, for he is a real power among a growing army of voters. He has so far refused to be involved. He is "doing quite well, thank you" and looks forward to further conquests which seem certain if his "angel" continues to come across with the money.

Church – 1936

Father Divine

150 in London, England Follow Father Divine

LONDON, England—

A death from heart failure made Father Divine, the sixty-year-old New Yorker, who claims that 22,000,000 people of mixed colorings believe him to be God, famous throughout the United States, according to reports in the London press.

Another death from the same cause, slowed down the fervor of his English followers.

A writer in a London newspaper says that the leader of the British Divine worship is Mrs. Julia Hildreth Dodds White of Denbigh Street. A little white-haired woman with bright worried eyes, she told him why there is a certain apathy among some of the 150 English believers in the black God of Harlem.

Appealed to Divine

Last December, John Roine, white, a Finlander, came from N.Y. to organize a meeting to preach the teachings of Father Divine.

A week before the meeting, her husband, Charls Dodds, didn't feel so well. "Write to Father," said Mr. Roine, "he'll see you're all right." Mr. Dodds wrote.

Five days later, with the meeting only three days off, he felt worse. Mr. Roine cabled Father Divine for immediate action. The next day Charles Dodds "passed over." The Father made no acknowledgement of the requests.

Mrs. Dodds continued to believe in the divinity of Father Divine, but many of her acquaintances are doubtful, as Father Divine promises life eternal to faithful followers.

Many of the still faithful hope soon that "God will show the way" for them to organize meetings here. Perhaps then you will be able to recognize them by little buttons bearing a colored photograph of Father Divine, as are pinned on lapels or blouses of his New York "children."

Waiter Most Devout

His most devout English follower is Albert Murray, white, who works as part-time waiter at the Plaza hotel.

Murray is a handsome young Irishman of about thirty, and says he is getting younger every day.

He has never seen Father Divine, but writes and cables him every week. Father Divine sometimes replies by letter, more often by mental telepathy. Murray says he knows a message is coming when the nerves under his skin start vibrating.

FATHER M. J. DIVINE (God)

Then his stomach heaves, he hears a click, and the words come over. The letters he receives from the Father (dated always 1936 A.D.F.D., which seems a little muddled) all end with " . . . as this leaves me well, healthy, joyful, peaceful, lively, loving, successful, prosperous, and happy in spirit, body and mind, and in every organ, muscle, sinew, vein, and bone, and even in every atom fibre, and cell of my bodily form. I am. Rev. M. J. Divine."

Flag Row Mars Divine Pilgrimage As 2,000 Visit 'Promised Land'

Kingston Police Hunt for National Banner Labeled 'Father Divine Is God,' After Ordering It Out of Parade — Harlem 'Angels' Make Trip on Chartered Ship.

From a Staff Correspondent.

KINGSTON, N. Y., Aug. 20.—Father Divine brought 2,000 of his followers to the "land of promise" today, and following their parade through this city, police began a sudden search tonight for a large American flag with "Peace, Father Divine is God," sewed into it in thick white letters.

The flag was displayed by a white woman bearer, called Fair Angel, in a sinuous parade of the Harlem Negro evangelist's flock, most of whom arrived on the chartered excursion steamer City of Kingsburg, chanting "Father, I love you."

Headed for the official opening of the "land of promise" in Ulster County, which the Divine group has been bulding up to more than 500 acres near here since last Fall, the throng left the West 132d Street pier in New York City shortly after 3 P. M. The vessel swung around Sleightburg Point and into Rondout Creek about seven hours later.

Hundreds of men, women and children lined the waterfront here for a first glimpse of the evangelist whose enthusiastic disciples have been working for months on old farmland estates acquired by him in their names.

While a blue-and-white banner lettered "The Gospel Ship" fluttered idly from the aft flagpole, the central figure of the demonstration slipped quietly off the gangplank almost without being seen. He wore a light gray suit, gray fedora, white shirt and honey-colored tie with a $5 gold piece pinned to it.

Shielded by the large and good-natured Mother Divine and by proud local "angels," the claimant of 30,000,000 suporters throughout the world threaded his way to his waiting Rolls Royce. Above its radiator cap a stuffed white dove poised.

The procession took several minutes to start, and, except for an equestrian unit at its head, was similar to the rhythmic march sponsored by Father Divine in Harlem every Easter. Gaudy streamers draped emerald satin skirts, while signs and banners of all kinds dotted the uneven ranks. The man believed by the marchers to be God rode high in the rear seat of his limousine, like a hero of the ticker-tape era on lower Broadway.

He did not see the beginning of the flag incident. That occurred just outside of the office of The Kingston Daily Freeman, on Broadway between Ferry and Strand Streets. A telephone complaint reached Chief of Police J. Allan Wood that Old Glory was being improperly displayed, and he relayed it to Radio Policemen William Reardon and Winfield Entrott.

Policeman Furls Flag

They reached Policeman William Roedell on post outside the newspaper office, just as the marked flag approached. Roedell, who is Commander of the Kingston Post of the American Legion, told the meek, straw-haired bearer she would have to furl it and take it back to the ship.

The woman didn't seem to know what to do. Roedell got a bit of rope and firmly tied up the red, white and blue folds. The parade went by, trailed by scores of automobiles, including many from California and one from Texas. Then Fair Angel ruefully started back to the pier, returning later to join the throng.

At about 5:30 P. M., when Father Divine was getting ready to address the crowd sprawled comfortably over the former Sweeney estate in the Wilbur section of town, Policemen Reardon and Entrott dropped in.

"Where's the flag," they demanded, gently.

The complaint was explained to the evangelist.

The woman had been able to reach Keansburg was scheduled to sail at 10 P. M.

Chief Wood declined to say what charges of violation of Section 1,425 of the Penal Law would be preferred, he indicated. This relates to proper display of the national emblem, or possession of an improperly decorated flag.

Offense Is Punishable by Fine

Entrott remarked that a teletypeferred, he said with a soft smile, "I am bringin' peace to every one, even if they don't want it."

The officers assured him they understood. But orders were orders, and they had to have the flag. A male Negro angel volunteered to take Fair Angel's place and accompanied the bluecoats to the boat, but that was regarded as unlikely. The defendant faces a fine for the County.

Church – 1936

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A week before the meeting, her husband, Charls Dodds, didn't feel so well. "Write to Father," said Mr. Roine, "he'll see you're all right." Mr. Dodds wrote.

Five days later, with the meeting only three days off, he felt worse. Mr. Roine cabled Father Divine for immediate action. The next day Charles Dodds "passed over." The Father made no acknowledgement of the requests.

Mrs. Dodds continued to believe in the divinity of Father Divine, but many of her acquaintances are doubtful, as Father Divine promises life eternal to faithful followers.

Many of the still faithful hope soon that "God will show the way" for them to organize meetings here. Perhaps then you will be able to recognize them by little buttons bearing a colored photograph of Father Divine, as are pinned on lapels or blouses of his New York "children."

Waiter Most Devout

His most devout English follower is Albert Murray, white, who works as part-time waiter at the Plaza hotel.

Murray is a handsome young Irishman of about thirty, and says he is getting younger every day.

He has never seen Father Divine, but writes and cables him every week. Father Divine sometimes replies by letter, more often by mental telepathy. Murray says he knows a message is coming when the nerves under his skin start vibrating.

FATHER M. J. DIVINE (God)

Then his stomach heaves, he hears a click, and the words come over. The letters he receives from the Father (dated always 1936 A.D.F.D., which seems a little muddled) all end with " . . . as this leaves me well, healthy, joyful, peaceful, lively, loving, successful, prosperous, and happy in spirit, body and mind, and in every organ, muscle, sinew, vein, and bone, and even in every atom fibre, and cell of my bodily form. I am. Rev. M. J. Divine."

Flag Row Mars Divine Pilgrimage As 2,000 Visit 'Promised Land'

Kingston Police Hunt for National Banner Labeled 'Father Divine Is God,' After Ordering It Out of Parade — Harlem 'Angels' Make Trip on Chartered Ship.

From a Staff Correspondent.

KINGSTON, N. Y., Aug. 20.—Father Divine brought 2,000 of his followers to the "land of promise" today, and following their parade through this city, police began a sudden search tonight for a large American flag with "Peace, Father Divine is God," sewed into it in thick white letters.

The flag was displayed by a white woman bearer, called Fair Angel, in a sinuous parade of the Harlem Negro evangelist's flock, most of whom arrived on the chartered excursion steamer City of Kingsburg, chanting "Father, I love you."

Headed for the official opening of the "land of promise" in Ulster County, which the Divine group has been bulding up to more than 500 acres near here since last Fall, the throng left the West 132d Street pier in New York City shortly after 3 P. M. The vessel swung around Sleightburg Point and into Rondout Creek about seven hours later.

Hundreds of men, women and children lined the waterfront here for a first glimpse of the evangelist whose enthusiastic disciples have been working for months on old farmland estates acquired by him in their names.

While a blue-and-white banner lettered "The Gospel Ship" fluttered idly from the aft flagpole, the central figure of the demonstration slipped quietly off the gangplank almost without being seen. He wore a light gray suit, gray fedora, white shirt and honey-colored tie with a $5 gold piece pinned to it.

Shielded by the large and good-natured Mother Divine and by proud local "angels," the claimant of 30,000,000 suporters throughout the world threaded his way to his waiting Rolls Royce. Above its radiator cap a stuffed white dove poised.

The procession took several minutes to start, and, except for an equestrian unit at its head, was similar to the rhythmic march sponsored by Father Divine in Harlem every Easter. Gaudy streamers draped emerald satin skirts, while signs and banners of all kinds dotted the uneven ranks. The man believed by the marchers to be God rode high in the rear seat of his limousine, like a hero of the ticker-tape era on lower Broadway.

He did not see the beginning of the flag incident. That occurred just outside of the office of The Kingston Daily Freeman, on Broadway between Ferry and Strand Streets. A telephone complaint reached Chief of Police J. Allan Wood that Old Glory was being improperly displayed, and he relayed it to Radio Policemen William Reardon and Winfield Entrott.

Policeman Furls Flag

They reached Policeman William Roedell on post outside the newspaper office, just as the marked flag approached. Roedell, who is Commander of the Kingston Post of the American Legion, told the meek, straw-haired bearer she would have to furl it and take it back to the ship.

The woman didn't seem to know what to do. Roedell got a bit of rope and firmly tied up the red, white and blue folds. The parade went by, trailed by scores of automobiles, including many from California and one from Texas. Then Fair Angel ruefully started back to the pier, returning later to join the throng.

At about 5:30 P. M., when Father Divine was getting ready to address the crowd sprawled comfortably over the former Sweeney estate in the Wilbur section of town, Policemen Reardon and Entrott dropped in.

"Where's the flag," they demanded, gently.

The complaint was explained to the evangelist.

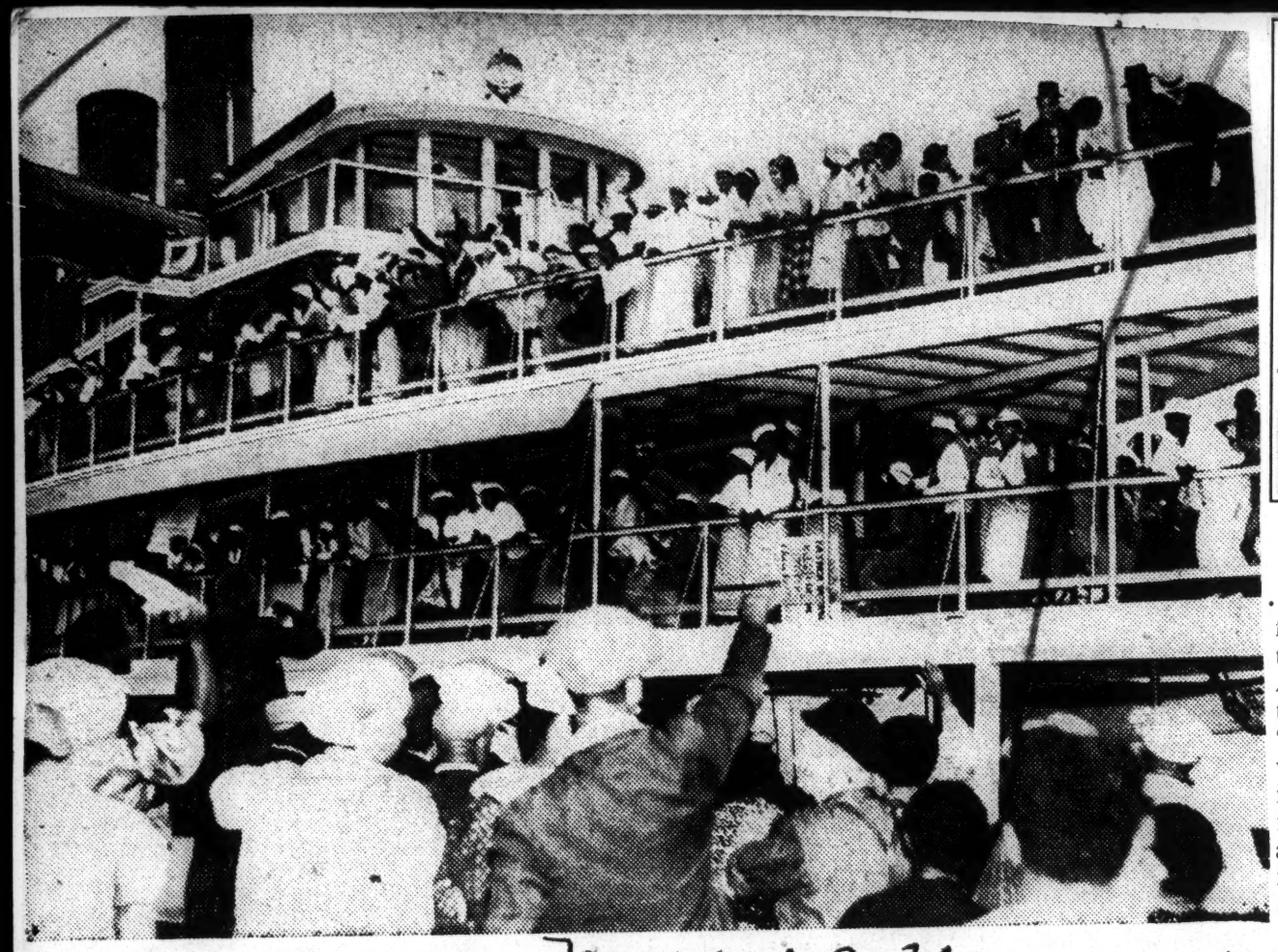
"After all," he said with a soft smile, "I am bringin' peace to every one, even if they don't want it."

The officers assured him they understood. But orders were orders, and they had to have the flag. A male Negro angel volunteered to take Fair Angel's place and accompanied the bluecoats to the boat, but that was regarded as unlikely. The defendant faces a fine for the

Offense Is Punishable by Fine

Entrott remarked that a teletypeferred, he indicated, was sent to Newimproper display of the national York ordering no one to leave theemblem, or possession of an improper display of the flag was recovered, properly decorated flag. behavior and aims of the faithful since their first arrival in Ulster County.

The woman had been able to remember only that "I passed it to a Chief Wood declined to say what man over the rail," and a search on bring it, the chief added. all decks proved fruitless. The flag incident was the first brought back in. tion to the Divine movement. Police charges of violation of Section 1,425 of the Penal Law would be pre- and other officials, and private citi- dicated. This relates to zens, while waiting for the boat, The Keansburg was scheduled to re- unanimous in praise of the misdemeanor and a civil suit for $50 by any citizen who chooses to



Times Wide World Photo.

Times 8-21-36 New York, N.Y.

FATHER DIVINE AND FOLLOWERS SAIL FOR HIS "HEAVEN"

The S. S. City of Keansburg, her decks crowded with supporters of the Negro evangelist who made a sightseeing trip to Father Divine's new "kingdom" near Kingston, just before she sailed from her pier at 132d Street on the Hudson River yesterday.

Father Divine had no comment for the press, but while he was overjoying several followers by making instructive dog-paddle gestures to a few who were swimming in the pool on the estate grounds, Nat N. Kranzler of Newark, his counsel, discussed the up-State project.

2,000 "Settlers" Promised

Kranzler said about 2,000 persons would be "settled" in the county within two months, and that more than 700 were there already. He stressed the "righteous government" angle of the Divine program, and asserted that the new settlers would vote as a unit for the "right" party.

Admitting he belonged to a major party himself, the attorney would not name it.

Although Kranzler said 500 of the 1,877 persons who arrived on the excursion steamer would remain, it was impossible to find one who expected to. John Lamb, secretary to Father Divine, said he did not know of any of the visitors who would stay, but pointed out that others would arrive by truck tomorrow and Saturday.

John Dellay, real estate man who has been a representative of the Divine Peace Mission here, said almost 1,000 acres had been acquired already, but that only a few hundred persons were working on them.

In each case, the buildings have been improved and the farms cultivated, and there is no doubt that several hundred Harlemites could be accommodated if their enigmatic leader should decide to transfer them permanently.

The agent also said the influx was being taken in good grace by surrounding land owners. The scheme to lease Kingston Airport had fallen through, he disclosed.

Divine Week

At 3 o'clock one morning last week in Manhattan, Negroes of all sizes, shapes and shades began gathering at an uptown pier on the Hudson River. Unmolested by police, the blackamoors shouted, stomped, sang, strummed. By 6 o'clock there were 2,000 of them. Then up rolled a big, blue Rolls-Royce out of which popped a little brown man clad in grey suit, panama hat, white shirt and honey-colored tie in which gleamed a $5 gold piece. "Here comes the Body!" bellowed followers of Rev. Major J. ("Father") Divine. The little man boarded one of two excursion boats moored at the pier. "We got the Body!" shouted Negroes hanging over her rails. Then Father Divine boarded the other boat whose passengers cried: "Now WE got the Body!" At a quiet signal from Harlem's benign cult leader the two boats churned out, headed up the Hudson.

Seven hours later the excursion arrived at Kingston, N. Y. where Father Divine has lately acquired a "Promised Land," some 1,000 acres of farmland worth $160,000. Plan is to settle the Promised Land with Divine disciples who do not mind field work. While Kingstonites gawped, the Divine excursionists debarked, formed a parade in which one of Father Divine's touring cars, with a stuffed white dove on the radiator cap, was preceded by mounted Negroes in berets and riding togs, followed by female "angels" in green and white satin, wearing banners blazoned "Father Divine is God." Pennons and banners carried by marchers showed that Father Divine has a POLITICAL DEPARTMENT, a RESEARCH DEPARTMENT by which "The Eyes of the Lord Runneth To and Fro Throughout the Whole Earth." Swinging music for all this was furnished by a band which included not only the usual brasses and wood winds but also violins, harmonicas, accordions, ukuleles, guitars, banjos and a portable xylophone.

Watching the Kingston parade, an American Legionary named Harry Whitney stiffened in patriotic anger when he beheld the announcement, "Peace, Father Divine Is God" stitched on a U. S. flag. He summoned police, who stopped the bearer, a white woman called Fair Angel, directed her to take the flag back to the boat. Later, on the premises of the "Promised Land" where Father Divine was watching a few of his followers swim in a pool whose outhouses were marked for SISTERS and BROTHERS, the police asked for the flag, got only the little cultist's soft reply: "I am bringing peace to everyone, even if they don't want it."

Associated Press

GEORGE BAKER

. . . "combusted" at 7th Ave. & 134th St.

Out next day was the first full-length biography of Father Divine, *God in a Rolls-Royce*,* by John Hoshor, 37, a white Manhattanite, onetime stockbroker, now a free-lance adman and investment counsel. Impressed by Father Divine as a self-advertiser, Biographer Hoshor claims to have spent six months in & out of a Divine "heaven" in Harlem, pretending to be a convert and, he says, almost becoming one.

Adman Hoshor guesses that Father Divine disburses $1,500,000 a year on his dominion, a collection of boarding houses, coal yards, laundries, restaurants, garages operated by the busy little cultist and tenanted and staffed by fanatical blacks who have surrendered their economic as well as spiritual affairs to Father Divine.

Church – 1936

Father Divine.

FATHER DIVINE'S UNITS PLAN POLITICAL DRIVE

Two Convention Sessions Here Discuss Training Program for Good Government.

The International Righteous Government Convention of Father Divine's Peace Mission, meeting in two sections yesterday, held discussions on training youth for good citizenship and to rally supporters of the "politico-spiritual force" for good government into which the self-styled Rev. M. J. Divine is seeking to mold his followers.

A conference on "Divine Youth —Senior Group" was held at Rockland Palace, Eighth Avenue and 155th Street, where the three-day convention opened on Friday. A conference on "Divine Youth—Junior Group" was held at the New Star Casino, 107th Street and Lexington Avenue.

Speakers who addressed both meetings were Arthur Madison and Carnegie W. Pullman, both of New York; A. L. Larson of Seattle; Holy Shinelight of Newark, N. J.; Mighty Justice of Oakland, Calif., and Ady Hilts of Cleveland.

The convention will close today with a meeting at St. Nicholas Palace, 69 West Sixty-sixth Street, at which the political platform of the Righteous Government movement is to be announced.

ASHEVILLE, N. C.
TIMES

JAN 21 1936

Harlem's Prophet

IN A CAMPAIGN year to be marked by platforms, slogans and programs unmistakable in political lines of cleavage, "Father Divine," Negro cult leader of Harlem, and his thousands of followers (of both races) in several states, have some of the New York political leaders badly worried.

Meyer Berger reports in The New York Times that seasoned political chiefs of Tammany and the G. O. P. hopefully attended the recent three-day international righteous government convention held by the Father's disciples in Harlem.

These observers of the two old parties in New York desired insight of the Divine movement, for perhaps a way could be found to annex the organization to one or the other of the regular party organizations.

Alas for the hope, they discovered the convention platform utterly impossible for their practical views; the utterances of Father Divine himself were past understanding on either a practical or a transcendental basis.

The platform called for these things, among others: Destruction of all counterfeit money; legislation substituting the Divine password "peace" for the current "hello" in answering telephone calls; no more installment buying; laws providing that doctors shall guarantee cures and be held liable for the death of patients.

The only Tammany and G. O. P. listeners who did not tear their hair were bald as a pig's knuckle. How can they co-operate with such a platform? Interpreters were called in after Father Divine addressed the convention, and it was announced that the leader proposed to introduce Christ into politics and dethrone all unrighteous officials.

This may have caused some apprehension even among the hardboiled politicians who scoff at the Father.

URBANA, ILL.
COURIER

FEB 5 1936

"Father Divine" in Politics

Ward Heelers of Old Parties in New York Baffled by Tactics Of Harlem Negro Cult Leader—Outsiders Unable to Understand Implications of Rambling Discourses — Estimate Strength of Cult in New York and United States.

By MEYER BERGER
(In Milwaukee Journal)

NEW YORK, N. Y. — The political activity of "Father Divine," Negro cult leader, worshiped throughout the United States by thousands of ecstatic black and white followers designated as "angels" or "children," has politicians disturbed and puzzled. Some of them sat through the noisy three-day international righteous government convention held by Divine disciples in Harlem recently, in the hope of getting some understanding of the movement. Trained in the blunt schools of Tammany and the G. O. P., the oldtime ward bosses were completely bewildered by the Divine political platform.

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"How," moaned a grizzled Harlem Tammany man, "can we go along with Divine on any such platform as that? It ain't orthodox."

Not only the Divine political platform, but the leader's political aims generally, as indicated in his rambling discourses, are unclear to outsiders. He speaks in ordinary phrases and sentences generously larded with quotations from Scripture.

To Divine followers the mere sound of "Father's" voice is enough. They greet his words with fevent shouts, with tears and prayers, with a primitive twisting and frequent hozannas. Comprehension is not necessary; it is enough that "Father has spoken."

A Sample

Here is a sample of the Divine political pronouncement that the politicians sought to clear up:

"We shall move the opposers out of office, nevertheless, I can say the step it has taken in the acceptance and the electing of the one Believer-Co-worker and Follower of Mine — was an outward expression of the appreciation of My personal and spiritual presence. Because of this, if they will continue to live accordingly and indorse righteousness! Truth and justice through accepting My vention that their leader is planning a new mission, My work, My co-workers when and political party.

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Political bosses in Harlem, Newark, Jer sey City, Brooklyn and other communitie that have developed Divine groups thoughthey had a solution to their problem last July They tried to erase from the registration books the names of all prospective voters who had used such aliases as "Justified Virtue" or "Truth Delight." It was useless. The "Father's" lawyers established the right of the Divine followers to use their spiritual names for voting purposes, and the votes went in.

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But these figures are undoubtedly greatly "off hand". The convention hall, packed with delegates from different parts of the country never held more than 7,000 or 8,000. In the Easter parade last year, when Father Divine staged his greatest show of strength, the number in line did not exceed 8,000. It is believed that that represents his entire following in New York City.

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Chattanooga, Tenn. News
February 13, 1936

The Periscope

The Harlem Messiah Is One of the Strangest Phenomenons of the Depression Hysteria.

In the realm of religious emotionalism, combined with social service, the most extraordinary development of recent years is that of Father Divine, the Harlem Negro leader, whose followers believe he is the Lord, humbly appearing in the flesh, and that his establishment is heaven.

The bannered motto of the cult is, "Father Divine is God." His offices, maintained in a large building, are called "the Kingdom." Although his clerical force is not so large as that of Father Coughlin, it is numerous and works in shifts. There are about 100 extension kingdoms in twenty different States. Susceptible California, which has flocked to Sinclair and Townsend, has twenty-two of these extensions. Kansas has one, in Topeka.

His Start on Long Island.

While Father Divine has made his amazing progress among the underfed, he began his work long before the depression. Fifteen years ago in the fishing village of Sayville, Long Island, the leader was a preacher. It was at Sayville that he began to set feasts of fried chicken and luscious watermelon for those of his race, to supplement the gospel with ministration to human wants. As his gatherings grew and the tumult and the shouting increased with the religious fervor stirred by his appeals his neighbors charged him in court with maintaining a nuisance. He was tried and sentenced, but bailed himself out, with $500 bills, thus starting a still prevalent impression that he possessed enormous wealth. On an appeal, his case was reversed. But his days in Sayviille were numbered. He went to the center of Negro metropolitanism. the black center of Harlem, where he has prospered to an astounding degree.

The facts here presented and those drawn upon as this article progresses are from a study of Father Divine and his work made for the American Magazine by Hubert Kelley and from an analysis in the Kansas City Star The leader has several names—George Baker, Joe Baker and Major J. Divine, but insists that the last s correct and that he originally came from Providence, R. I. Of his work in general, Mr. Kelley says:

"Father Divine's Peace Mission, as he calls his cult, is not merely an industry. It is a phenomenal religious movement, based upon the credo that Mr. Divine is the second Messiah, appearing in the flesh of a lowly race, and that the kingdom of heaven is not at but in hand. Hosts of men and women, mentally and emotionally strained by the vicissitudes of a troubled world, are flocking to his home-made standards, most of which bear in gold lettering the simple slogan, 'Father Divine is God.' Under these standards, Father Divine is offering a heaven-on-earth—fish fries and boat rides, freedom from sin and rejoicing and singing all day and every day, until the end of time."

The organization maintains restaurants, dormitories, stores and employs many persons. The charges for service are virtually at cost, and for those who cannot pay, there is free dispensation. The excursions and other indulgences are paid for at nominal prices, but they serve to make the "heaven on earth" something like reality to the believers. A factor in the operation is Mother Divine, wife of the father. A Negro named "Faithful Mary" presides over the kitchen and table service. She also runs the "heaven" in Newark, N. J.

Mr. Kelley describes Father Divine as about 5 feet 7 inches, a man of almost imperturbable manner except when preaching. He is adored, not merely in the spirit of his followers out in their demonstrations. As he passes among them they seek to touch his garments. They call him 'God," some burst into ecstasies of adoration, some weep, some sing; all of which manifestation Father Divine remains oblivious as he passes.

No Secret Concerning Activities.

Mr. Kelley tells of the privileges granted him as a writer. There are no secrets, it seems, as to any of the activities. Recently white persons have joined the Negro disciples, some to work in various capacities, some as worshipers. Most of the faithful live in their homes, but many live in the dormitories.

When Mr. Kelley first met the leader it was at the dinner hour, midday. He was told there were only two meals, at noon and at midnight. Often the meals last four hours and are attended by confessions, thanksgivings, singing and so on. He was asked to accompany the father to the dining room, which was set with a very large horseshoe table, at the head of which the leader sat in a rather rickety chair. Here is the scene as Mr. Kelley describes it:

"When the man called God walked in, all of his children rose to their feet and held out their arms to him Some of them laughed wildly, others began to sob. But he did not even so much as glance at them. On his right sat Mother Divine, a large, pale, sagacious-looking Negro woman, who is said to be his wife 'in spirit only.' There is no marriage nor sex in 'Heaven.' Moral affection, says Father Divine, is out.

"A host of waitresses swept in, bearing plates heaped high with potatoes, ham and string beans. One waitress, who wore a large framed picture of Father Divine, slung around her neck by a piece of rope, tenderly set his plate before him with a 'Peace, sweetheart.' He tackled it like a mortal who had been working all day on the railroad.

"'O, sweet Father,' quavered a voice down the table; 'I want to confess.'

"Father Divine shoved a forkful of beans into his mouth with one hand and held up the other in a salute. The fat woman, obviously of Germanic extraction, rose.

"'I vork in a hotel as a vaitress, she sniveled. 'I just got so hungry for a little piece of cake dot I stole 40 cents vorth of it from my boss.

"If Father Divine forgave her, he made no sign. He merely saluted a Negro youth.

"'Fathah Divine,' said the boy in a shaking voice, 'when I found you, I had fo' diseases which the doctahs can't help. You sho' fixed 'em all up, Heavenly Fathah. I sho' thank you.'

"A white girl rose, her lips trembling. Her sins were of a nature one does not discuss in the best company, but she related them all quite frankly, with no one listening apparently, except one. Father Divine was busy eating. As she talked and wept, the horseradish and catsup bottles were passed freely in front of her by hungry penitents on each side.

"'Oh, I just can't confess any more," she cried at last. 'I must sing to you.'

"So, in a sweet, tremulous voice, she sang, 'Father Divine, Father Divine, you've got the world in a jug, and the stopper in your hand.'"

Believe They'll Never Die.

The most fantastic beliefs were revealed as Mr. Kelley talked with numerous followers. Some believed they had become young again. Some said the father had reduced their ages from 60 to 40 or from 30 to 20, and one declared he was a child again and that he was getting new teeth Others, who looked ill, some of them manifestly diseased, declared they were cured. All of them believed they were enjoying heaven, and some insisted they never should die. All wore pictures of their leader as talismen against evil. They believe that death awaits those who wantonly offend their great leader. They recall that the Long Island judge who pronounced sentence on him soon died of a heart attack. They say that not long before his tragic death Will Rogers made a slighting remark about Father Divine. Huey Long once turned his back on one of their peace delegations, and see what happened to him!

Mr. Kelley has reached the conclusion that Father Divine's wealth is mythical, that instead of having boundless resources, he proceeds on a hand-to-mouth system, sustaining many of his activities by the small fees charged for lodging, the cheap rates for meals and so on, and having something besides from those who, in their zeal, turn over to him whatever they possess to be used as he sees fit. For one thing the master's Rolls Royce has been a symbol of his prosperity, usually mentioned when there is any public news concerning his movements. On close scrutiny Kelley found the car to be very ancient, with the stuffing coming through the upholstering, and with a probable value on the used car market of about $300. That price probably would buy a much more serviceable car of another make, but it would not have the psychological effect still resident in the old Rolls. The writer's concluding observation is:

"Many of Father Divine's followers in other parts of the nation are the flotsam and jetsam of other cults, whose springs of wisdom have run dry. I have met some pilgrims who, only a few years ago, were proclaiming the good tidings that Jiddu Kirschnamurti, a young Hindu, was the messiah. I have met scores of others who until recently were worshiping under the smile of Aimee Semple McPherson. All manner of cultists are bolting to Father Divine's national movement toward God-in-the-flesh and heaven-on-earth.

"It is not a new story. Only Father Divine is new. The messiah business has always flourished in America and will continue to prosper long after Father Divine has fallen. New prophets will rise up in his place—with the old followers. And the heavens founded in his name throughout the land will become temples of somebody else's special brand of truth."

Montgomery, Ala., Advertiser
May 22, 1936

"FATHER DIVINE"

Newest phenomena among religious lines in this country is the activity of a negro evangelist called "Father Divine" in Harlem, negro section of New York City. A few years ago, this negro, then known as Joe Baker, came to New York, from Alabama, and organized a church. He now has many thousands of followers divided into "kingdoms" in New York City alone. The meeting house in each of these parishes is crowded every noon, and no wonder—for meals are served, often free, and never costing more than 10 cents, even for the best chicken dinner. Other than these dimes received for meals, this dusky evangelist never takes up a collection, and no one seems to know where the money comes from to pay the bills. The evangelist merely answers questions by saying, "The Lord will provide."—Wall Street Journal.

Church [1936?]

Father Divine

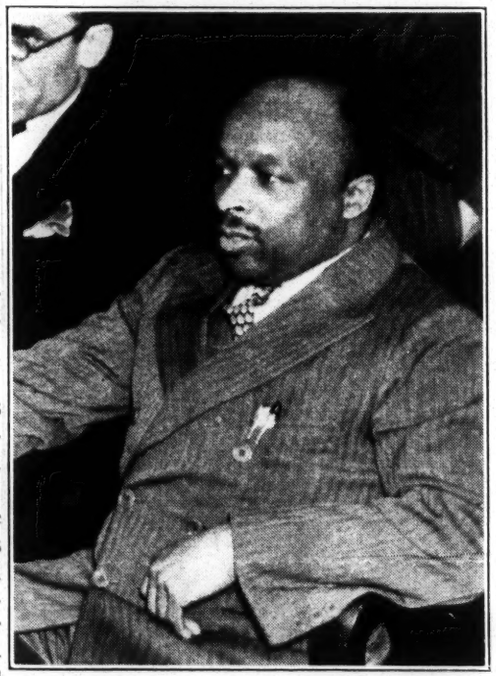
God's Income

Richest and most inexplicable cultist in the U. S. is Major J. ("Father") Divine, "God" to many a blackamoor and moody white in New York's Harlem and elsewhere. Slick little Father Divine lives well, maintains a Rolls-Royce, flies about in an airplane, provides abundant low-price meals to his followers. But he keeps no books, has never paid an income tax. Leaving it to his followers to assert blandly that he "manifests" money out of nothing, the black "God" has seemed to take poker-faced delight in evading questions about his income. Since he has a good Negro lawyer, Arthur Madison, Father Divine knows well that he would be in serious trouble with the U. S. Government were he to admit, after denying it for years, that he collects cash from his followers, handles receipts from restaurants and small businesses operated in his name in Harlem. Last week a Manhattan lawyer who had been after Father Divine for months seemed about to prove him a man of property, fair game for the Law.

Two years ago near Baltimore a bus bearing Divine "angels" bound for Manhattan collided with the automobile of a Mrs. Nina I. Bayless of Aberdeen, Md. She brought suit against Father Divine and his lieutenant in whose name the bus was registered. A Maryland court awarded her a judgment of $6,000. Seeking to collect the money for Mrs. Bayless, Lawyer William W. Lesselbaum of Manhattan examined Father Divine and several "angels," could get none to admit that the cultist had any funds. Lawyer Lesselbaum began sleuthing. Last week in Manhattan he obtained an order to show cause why Father Divine should not be punished for contempt of court for his evasiveness and "false statements." To prove his point Lawyer Lesselbaum offered testimony in the form of affidavits from disillusioned onetime Divinites.

A mechanic in Father Divine's "Peace" Garages swore that the Harlem "God" paid him his weekly $30 in cash from a fat roll of bills. An Ulster county realtor said that Father Divine paid him $8,000 in bills from a satchel for a tract of the cult's "Promised Land" (TIME, Aug. 31), although title to the property was conveyed to a Divine disciple. One of 30 cashiers in Divine restaurants, a girl who had taken the name of "Humility Consolation," reported that all receipts were paid to Father Divine, that on many a night the clinking of coin could be heard in the black man's bedroom. Best documented affidavit was that of "Rebecca Grace" (Mrs. Verinda Brown), who with her husband gave the cause $5,317, of which $4,051 was paid direct to the Father. Affirmed Mrs. Brown in Lawyer Lesselbaum's language:

"If these facts seem improbable in this enlightened age, I can only explain my submission to Father Divine's influence by indicating that I am a colored woman of middle age, with unlimited faith in Divine Providence and a quickness and readiness, through a highly impressionable and emotional mentality, to believe in human perfection and the brotherhood of man. My husband, also colored and of my own age, regards himself as well read in the Bible,



Acme

MAJOR J. ("FATHER") DIVINE

. . . relieves inferiority complexes from colored skins.

and has always sought relief from an inferiority complex resulting from the color of his skin, in the consoling thought of a blessed hereafter. These mental attitudes no doubt caused us to become easy subjects for Father Divine's preachments."

Mrs. Brown declared that she gave Father Divine $70 of her $80-per-month wages from 1930 to 1935, that her husband surrendered all his earnings as a handyman as well as their jewelry, furniture and savings. Mrs. Brown's explanation: "I paid all this money in the belief that unless I did so I was doomed to everlasting misery and that by giving money to Father Divine I was depositing it in his Heavenly Treasury and was in that way assured of eternal life and peace." But the Browns began getting leery of Father Divine when, as is his invariable custom, he commanded them to cease sleeping together.

To the contentions set forth in Lawyer Lesselbaum's moving papers, Father Divine reserved reply until this week.

Church - 1936

Father Divine.

Disciple of Father Divine Retires Another Old Debt

Telegraph 11-18-36.

Former Employe of Jaques Family, Now Known as Running Onward, Sends $21.80 to Randolph Jaques In Payment of Debt Owed His Mother

Father Divine may actually seem to be God only in his dusky Harlem. But in Macon, anyway, he has taken on something of a celestial hue to those who have benefitted by his "miracles."

With increasing frequency tales are pouring in—tales that can be told adequately with the sincere ring of the letter of a true disciple.

The following communication, with the speling unchanged, tells a story, complete in the wonder of a primitive soul converted:

Peace

239 W 113 St.
Oct. 26, 1936
Running Onward
New York City.

"Mr. Randolph Jaques.

"Dear Sir:

"You known me in the other name as Bettie who work for your mother Mrs. Nell. But God him self has come on this earth and has changed my nature my name and given me a new body. All old debts. borried money, stolen goods and every other unjust thing to others. Must be returned. If the party is dead we must send same to their nearest reletive and confess all of our sins openly to the world. And live Righteous just and true. He wil save us. For no such thing as going to Heaven or the other place. Heaven is right down here.

"I am sending you a bill I due to have paid Mrs. Nell. Years ago I move up here. I for got all about it, and Father Divine who is God on earth revealed it to me All I owed and every article I brought away and did not pay for it. Father has called for Righteousness, Justice, and truth to be in our selves. As Mrs. Nell is not there Father Divine say we must find the nearest reletive and pay the money to them. Now the amount is $21.80 cts.

"I am asking you to send the return receipt to Father Divine, saying that Running Onward has paid a bill of $21.80 cts to you that was due you mother years ago.

"I sent the money to you by Father's request.

"I thank you Fathers."

RUNNING ONWARD.

The above letter is in no sense unique. Several Macon residents, both white and colored, have been recipients of cash on age-old debts. In at least one instance a disciple calling herself Wonderful Joy made inquiries concerning an address directly to Mayor Herbert Smart.

Church - 1936

Fraternal Council of Negro Churches.

THE FRATERNAL COUNCIL OF NEGRO CHURCHES HOLDS ANNUAL MEETING

The Fraternal Council of Negro Churches in America was held in Mother Bethel Church, Philadelphia, Pa., Wednesday, Thursday and Friday, August 19, 20, and 21. It was the third annual session of the Council and brought together many prominent Negro churchmen, both ministerial and lay, from every section of the country.

This movement is the result of the conviction of a few Negro churchmen that a united Negro church would constitute an authoritative voice to speak for the race along social, economic, industrial and political lines. Widespread interest in the movement was evidenced by the type of Negro leaders from every avenue of racial endeavor who attended the Council.

The denominations represented in this movement are, The National Baptist Convention, U. S. A., The National Baptist Convention of America, The A. M. E., The A. M. E. Zion, The C. M. E., The Union A. M. E., The Methodist Episcopal, and the Congregational Churches.

Many prominent Negroes from various sections of the country attended the three-day session of the Fraternal Council of Churches. Appearing on the program were Bishop C. C. Alleyne, Major R. R. Wright, Lawyer Raymon Pace Alexander, Dr. James W. Eichelberger, Jr., Dr. James E. Shepherd, Dr. L. Pinkney Hill, Rev. W. H. Jernagen, Dr. George H. Haynes, Lieut. L. A. Oxley, Dr. Robert Weaver, Judge James A. Cobb, Washington, D. C., and Mr. Martin L. Harvey, president North American Christian Youth Council.

Among other outstanding leaders attending the Convention were Bishops P. A. Wallace, J. W. Brown and P. A. Boulden. Dr. H. T. Medford, secretary Foreign Missions, A. M. E. Zion Church; Dr. W. A. C. Hughes, Prof. Jones of Wilberforce University; Dr. B. C. Robeson of New York and many others.

Under the direction of Mrs. J. H. Kyles of Winston-Salem, North Carolina, the women of the Council furnished the program for Friday afternoon. Many outstanding women of the race appeared on the program and spoke on subjects touching various phases of the race question, among whom were Mrs. Addie Dickerson, on "The Negro Woman and World Peace." Mrs. G. C. Coleman brought greetings from the church women of the Pacific Coast. Dr. Sadie T. M. Alexander, assistant city solicitor of Philadelphia, spoke of the Challenge to Church Women. This session was largely attended and punctured with great enthusiasm.

The following officers were elected: President, Bishop R. C. Ransom, Wilberforce, Ohio; Vice President, Dr. G. C. Coleman, Oakland, Calif. Executive Secretary, Bishop C. W. Kyles; Recording Secretary, Rev. J. L. Caston, Los Angeles, Calif.; Treasurer, Bishop W. J. Walls.

After the election of officers for the ensuing year, the Council adjourned to meet in Pittsburgh, Pa., May 12, 13 and 14, 1937.

Church-1936

General.

CALVIN SURVEYS RELIGIOUS PRESS

Stanly Zion

New York.—(C)—Surveying a representative number of the religious publications of the Negro group, Floyd J. Calvin, general manager of Calvin's Religious Press Service, a subsidiary of Calvin's Newspaper Service, said: 2-20-36

"In my forecast for 1936 I said the Church would enlarge its social program. I had in mind, at the time doing what I could to bring to pass this much to be desired event. My vocation and field of operation being the press, I had hoped to institute a Service which would not only exchange constructive news events of especial interest to the religious minded, but would also seek to promote a fraternal spirit between the organs of the various sects and denominations.

Charlotte, N.C.

"I view the Fraternal Council, organized over a year ago, as a long step toward tieing up the forces which make for Negro progress so that minor differences will not impede the onward march of the group as a whole.

"My first move in the institution of my weekly Service to the church publications is to survey these publications. I have not all of them before me, but upon those I have I will comment.

"First, there is the Christian Recorder, the oldest Negro publication in America. Dr. R. R. Wright, Jr., the only Negro editor holding a Ph. D. degree, and also president of Wilberforce University, has held the editorship of this paper in Philadelphia for more than 25 years. His has been a constructive editorial career, worthy of the highest praise and the most sincere emulation. The A. M. E. Church should be proud of the Recorder.

"Second, there is the Star of Zion, of the A. M. E. Zion Church, edited at Charlotte, N. C., by Dr. W. H. Davenport. For many years I have read the editorials in this publication, and have found them stimulating, intelligent, and Christian. They are also liberal and tolerant, and the editor has a world view of our racial problems.

"Third, there is the National Baptist Voice, edited by the youthful and energetic R. C. Barbour. Mr. Barbour shows his partiality to youth by bringing in young men as contributing editors, like M. L. Shepard and J. Raymond Henderson. This editor has more of the lay viewpoint than perhaps any other religious editor, but since the Baptists are noted for their independence, this is perhaps in keeping with Baptist tradition. In The Voice, you may find contributions from distinguished laymen who may not be Baptists, and there is a decided trend in favor of scholarship, the sociological treatise, and much tolerance of the even radical viewpoint. All good Baptist attitudes.

"Fourth, I noted the Africo-American Presbyterian, more of a newspaper in format than any of the publications, which is still published in a mellow, quizzical vein by Dr. H. L. McCrorey at Charlotte, N. C. Dr. McCrorey, also a college president (Johnson C. Smith), is of the scholar and gentleman school, harking from the courtly days of the last century. He is not a 'dead one,' however. Not by any means. But his years of experience seem to cause him to view present day problems with a high degree of complacence. He seems to feel that while things are not all right, judged from decade to decade they are improving, so be patient.

"Finally, there is The Negro Journal of Religion, published at Wilberforce University, L. G. Ridley, editor. This monthly magazine essays the scholarly role, much like the 'quality magazines' of the non-sectarian group—like Scribner's, Harper's, etc. For instance, in the December number Rev. S. S. Atkins wrote on 'The Age of Electricity,' and in the January number such titles as 'The Branches of a Great Tree,' 'Immortality,' and 'Extracts from the Hebrew Talmud' were presented to its readers. For those of the 'classical' turn of mind, it may prove stimulating.

Charlotte, N.C.

"While this survey deals with Negro publications, I am not a segregationist. I noted in the January number of the Federal Council Bulletin a fine editorial by Samuel McCrea Cavert on 'Signs of Promise in Race Relations.' Our ministers should not be narrow in their reading, but be informed on what each group is doing and saying, and be conversant with what white Christians are thinking."

Negroes Named To Important Posts At International Meet

CHICAGO, Ill., Feb. 27.—(By Continental Press)—At the annual meeting of the International Council of Religious Education held here at Stevens Hotel, several Negro denominations were well represented and had several of their members named to membership on important committees of the council. The sessions brought more than 1,000 outstanding leaders of the 29 major religious bodies which are constituent participants in the International Council, 26 of which make substantial contributions to the council's work.

Charlotte, N.C.

The African Methodist Episcopal Zion church, the Colored Methodist Episcopal church and the two wings of the Baptist church and a few others had representatives present and had important committee assignments made. The following are some important committee assignments:

Group Graded Lessons—B. F. Gordon, A. M. E. Zion church; Improved Uniform Lessons, B. Julian Smith, C. M. E. church; Henry A. Boyd, J. T. Brown, A. M. Townsend, Baptist church.

Religious Education of Children: Mrs. Dora M. Brown, C. M. E. church, Kansas City, Missouri.

Religious Education of Youth: B. F. Gordon, A. M. E. Zion; B. Julian Smith, C. M. E.

Religious Education of Adults: C. E. Chapman, Kansas City, Mo., and J. W. Nicholson, Chicago, both C. M. E.'s. These two are to attend a 14-day summer conference at Lake Geneva, Wis., in June of this year.

Leadership Training, J. W. Eichelberger, Jr., A. M. E. Zion; E. P. Murchison, Jr., C. M. E.

Field Program: E. A. Paul, Jackson, Tenn., C. M. E. church.

Noted Southern Pastor Cites Growth In Liberal Type of Religious Faith

Dr. Pope Says Religious Thinking of Past Decade Has Been Forced Out Into Ethical Trenches of Social Economic Questions.

Editor's Note: Kenneth Pope, who is pastor of the First Methodist church in Georgetown, Texas, the seat of Southwestern University, has been an active pastor in Methodist pulpits for 17 years. He received his academic and theological training at Southern Methodist University and Yale, contributes frequently to newspapers and periodicals, and is a favorite speaker of young people's church groups. The views herein expressed are those of the writer and are not necessarily those of The Constitution.

By KENNETH POPE.

Ten years ago, with what eagerness were we reaching for the newspapers to read of the Scope's trial! It was not merely that an ordinary Tennessee school teacher was on trial for breaking the state law against teaching the theory of evolution. "The faith once for all delivered to the saints," of the solid south was in the balance. It was a dramatic effort to keep us out of the clutches of liberalism.

3-29-36

The conservatives won, and fundamentalism was justified. But literal adherence to the Bible saved its life only to lose it. It may be doubted that such a trial could ever be staged again in the southland. For 10 years now, conservative religion in the south has been making converts for a liberal type of faith.

Not the least interesting phase of recent trends is the shift of the struggle between conservatism and liberalism in religion to a new front. The religious thinking of the past decade has been forced out into the ethical trenches of social economic questions. Liberal religion, transferred to the new arena of conflict, has taken up its weapons with even greater strength than before. Within the south today, a virile liberal religious faith has been born. That faith insists that religion must not stop short with individual experience but that it must take into account the social and economic life of the group.

PLAN SOCIAL STUDY.

It is almost startling to realize what has happened during the last decade in the leading southern Protestant denominations. The annual Southern Baptist convention, to be held this coming May in St. Louis, will represent the largest Protestant body in the south, and one of the most conservative. Yet the forthcoming convention will consider a proposal to establish a bureau to study social injustices in the south such as the plight of the sharecropper and of the southern textile worker.

It is said that when this proposal was presented to the convention last year in Memphis by one of the younger Baptist ministers, E. M. Poteat Jr., of Raleigh, N. C., the assemblage went into a "prolonged and thunderous applause." If ever the Baptist insistence on religious "fredom" gets turned in the direction of the socially underprivileged, no conservative form of faith will be able to hold it back.

The Episcopal church is not noted for its radicalism. Yet as early as 1931 the diocesan council of Virginia voted to give to the negro membership of the church representation on the council on the same basis as the white membership. More significant still, a gesture toward improved interracial relations was made early in 1935 in the conservative state of Mississippi. At the convention of the Protestant Episcopal diocese held in Meridian, negro delegates, one clerical and one lay, were elected to go along with the white delegates to the provincial synod held last fall in Lexington, Ky. Furthermore, at the same convention resolutions were formulated and adopted condemning, among other things, mob violence (meaning lynching) and war.

LIBERAL TREND PREVAILS.

The Southern Presbyterian church is perhaps the most conservative among the larger religious groups of the south, but even this church has not escaped the liberal trend. At a minister's forum held in Montreat, N. C., last summer, the following resolution was adopted: "Any social group that refuses to build principles of Jesus, denying for example, the motivating power of love, or substituting class and race distinctions for brotherhood, is doomed to ultimate failure. It is our duty as Christians to use every means to see that our social order is built upon and permeated with these principles."

The largest southern denomination with liberalism scattered throughou its constituency is the Methodist Episcopal Church, South. Within thi religious body are frequently outcroppings of a social interpretation of religion. Only recently the Universit Methodist church, located just off th campus of the University of Texas invited the newly-organized open forun of Austin to hold its meetings in th church auditorium when the forun officials learned that the universit authorities preferred not to have th meetings held in the auditorium of th campus (the logical place for them) The reason given for the objection was a possible cry of radicalism or the part of the legislature. Such unorthodox speakers as Bishop Francis J McConnell and Norman Thomas have been heard before the forum.

The most recent note of liberalism in the Southern Methodist church was sounded in the Cole lectures delivered at Vanderbilt University last year by one of the younger and more vigorous bishops, Paul B. Kern. In these lectures, published under the title "The Basic Beliefs of Jesus," Bishop Kern openly denounces the present economic system as being "essentially pagan" calls war a sin, declares himself through with it, and calls upon all Christians to take the same stand. Ten years ago such liberalism would have been unthinkable in southern churches. Liberalism leaders were few and far between. Now they are almost as commonplace and their following is growing by leaps and bounds.

INFLUENCE OF YOUNG PASTORS

What lies back of this sudden change of attitudes? It began in the early twenties when young ministers from the south began to go in large numbers to Yale, Harvard, Chicago and Union at Columbia for their training. In 1927, there were more young men in the Yale divinity school from the southern Methodist church than from any other denomination. Most of these young pastors are now occupying southern pulpits, and their voices are having influence on the rank and file. Too, teachers trained in colleges and universities all over the world have been coming into southern seminaries to teach, so that the young ministers who stay at home have begun to imbibe the liberalism ideas.

Significant, too, is the liberalizing influence of Toyohiko Kagawa, now touring the United States. Kagawa began his visit with lectures in southern states, and he will come into the south again several times before he leaves. He has been acclaimed by conservatives and liberals alike as the world's greatest Christian. He comes from Japan with a national reputation as an evangelist, as an organizer of consumers' co-operatives, and as the father of labor unions in Japan. He was the greatest single force in cleaning up the slums of the nation. Since his coming to America the co-operatives in this country have jumped from approximately 6,000 to more than 10,000 in number. Should the south catch the combination of Kagawa's individual Christian piety and his social vision, this recent type of liberalism would go rampant.

WHAT OF THE FUTURE?

What is ahead of liberalism in southern churches? Enough of it is already in evidence to assure us that it is to be reckoned with, but it will have no easy path. It is one thing to be an intellectual liberal. It is much more costly to be a social and economic liberal. Belief in evolution does not cost in dollars and cents, but the social application of Christianity will affect the pocketbook. As yet, no larger pulpits have been given up because of preaching Christianity from the text, "Blessed are the Poor" on southern farms and in negro shacks. Furthermore, it must be remembered that religious liberalism in the south is still confined for the most part to urban pulpits, and that it came from the north, where industrial life predominates. It remains to be seen, for instance, what Methodism in the south will do with Bishop Kern's renunciation of war when its more than 60 per cent rural membership realizes the price of that stand. A strict neutrality program means the loss of world markets for cotton—and might even mean 5-cent cotton?

This most recent form of religious liberalism has had no fair test in the south as yet. But the future of religion in the south is the same as in other parts of the western world. If it is to remain a vital force in our society, it must be an expression of our daily living.

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STRIKING THOUGHTS FROM HAMPTON INSTITUTE MINISTERS' CONFERENCE

Hampton Institute, Va., June 27, 1936.—Five hundred and fifty-three persons, 506 ministers and 47 directors of music attended the 23rd annual Ministers' Conference at Hampton Institute, held here June 22-26, 1936. During the conference the proceedings usual in such a gathering took place.

There were, however, certain striking utterances during the sessions which were of more importance than the routine program in which they were made. Some of these thoughts are presented here in digest form, instead of the running account of each day's program, common to such a review.

Thoughts for Pondering

Dignity of the Ministry: "But the ministry is more than a profession; it is a glorious fellowship of men who have been called by the Divine Spirit over a period of two thousand years to serve the Master of us all in a distinctive way. The history of that fellowship is full of romance and heroism, and of achievement, that can be paralleled by no other group in the history of mankind."—Chaplain S. A. Devan, Hampton Institute.

On Conducting Choirs: "The elements entering into successful conducting of choirs are physical, mental and spiritual."—J. Milton Kelly, Westminster Choir, Princeton, N. J.

Ministers' Supreme Task: "In his pulpit he must remind men of God."—Rev. Arthur F. Elmes, People's Congregational church, Washington, D. C.

Peculiar Task of Negro Ministers: "It must be borne in mind that we are the servants of a retarded people. The dictum of the prophet of old, who said, 'My people are destroyed for lack of knowledge,' comes to us with peculiar force. The Negro minister should be prepared to give out information of various kinds. He must concern himself with every phase of the life of his people. The responsibility resting upon him is more varied than that resting upon the ministers of some other groups. He must have to do with the civic, political and economic life of his people.

"Our task is made more difficult because we belong not only to a minority group, but to a disinherited group. We must carry hope and cheer to our people; we must preach the gospel of loyalty to the Stars and Stripes that waves over our heads, even though we suffer inequalities beneath its shadow."

Rural Life Objective: "Rural life must be made socially valid and spiritually satisfying."—Rev. Dr. Mark Dawber, Department of Rural Work, M. E. Church, Washington, D. C.

A Way Out For The Negro: "In Gary, during the past four years, a large population has discovered the value of Consumers' Cooperation over against the ordinary business for profit."—J. L. Reddix, President of the Consumers' Cooperative Trading Cmopany, Gary, Indiana.

Mission of the Church: "The Church that is truly Christian shifts the emphasis from the personal to the social side of the equation and believes that its real purpose is to transform the earth into heaven by healing its sick, by feeding its hungry, by clothing its naked, by righting its wrongs, and by casting out of the devils of poverty, disease and sin."—Rev. Dr. W. N. DeBerry, Springfield, Mass.

Women, the Church and Health: "In the matter of calling women to church meetings to discuss child health, it was said: "Every mother is successful in some one thing, and that one thing should be found out, and she should be invited to tell how she accomplished it."—D. D. Bagby, M. D., Director of Virginia Bureau of Child Health.

Church Building: "Churches should not be flat-roofed, but should have spires so that they will always suggest that man look up toward God."—Dr. Elbert M. Conover, Director, International Bureau of Architecture.

Youth Seeks Prophetic Voices: "If we would speak to the young and to that spirit of the human race which never grows old, we must assume our roles as prophets.

Listing faculty education, the breaking down of the economic order, unemployment, prejudice, denial of opportunities, poverty, wars and rumors of wars, the speaker said: "Youth asks for a voice in the midst of all this for a prophet, if you please."—Rev. Robert D. King, Hampton Institute and National Y. M. C. A.

Attendance Record

The attendance record at this Conference was 553. Of these 506 were ministers and 47 were directors of music.

The enrollment by denominations was as follows: Baptist, 352; Methodist Episcopal, 46; African Methodist Episcopal, 29; Presbyterian, 17; Protestant Episcopal, 9; Congregational, 8; African Methodist Episcopal Zion, 7; Colored Methodist Episcopal, 7; Methodist branch of Church undesignated, 7; Christian, 6; Apostolic Reformed Zion, 4; Community, 2; Church of God, 2; Seven Day Baptist, 1; United Presbyterian, 1; denomination not given, 7.

Officers

The Conference re-elected the Rev. W. C. Cleland, of Wilmington, N. C., as President; Rev. O. J. Allen, of Norfolk, Va., as 1st Vice-President; Rev. J. W. Lemon, of Ark, Va., as Recording Secretary; and Rev. S. A. Devan, of Hampton Institute, as Executive Secretary.

The Conference adjourned at 11:45 A. M. The ministers were delighted m... morial Church had been over... at subscribed and all pledges paid. in being able to announce that su... the total amount required to in... stall a sound amplifier for Me...

Sound Amplifier Secured

Church-1936

General

Georgia State Gets $1,000 For Rural Church Program

SAVANNAH, Ga., July 17.—The Georgia State Industrial College announces a gift of $1,000 towards the improvement and expansion of its service to the Race rural church. For several years an experiment and demonstration has been carried on at the Log Cabin Community in Hancock county with the Georgia State Industrial College cooperating in having the country church serve more effectively the needs of the people. It was felt that the people suffered for the lack of a resident spiritual leadership. At present, most Race rural churches are served by ministers who live in distant urban centers.

Two years ago, a cooperative arrangement was made between the rural community church and the directors of the Log Cabin Community where by a resident minister was secured to live in the community and serve the people. Rev. Robert E. Edwards, a young man from that section of Georgia who had graduated from Morehouse College and the Oberlin College of Divinity was selected for this service. His service has already demonstrated the value of having the spiritual leader live among the people he is supposed to serve.

It is now proposed to build a rural parsonage in which the spiritual advisor will live and serve each day of the week by example as well as by precept. An effort will be made to have this parsonage an expression of the type of home that will be most helpful to the improvement of life on the farms of the South.

The Tennessee Valley Authority and the Georgia Experiment Station in cooperation with the Georgia State Industrial College and the State Extension Service are cooperating in the developments and demonstrations in farm crops, permanent pastures and the improvement of livestock. Other experiments are being carried on in the improvement of small grains.

This $1,000 is donated by a friend who is isterested in inproving the rural Race church in the South. This money is made available on condition that another $1,000 is raised by the people of the community where the demonstration is being carried on. It is expected that work on this project will begin in the near future.

Church - 1936

General

MANY NEGROES TAKE PART IN YOUTH CONFAB

Kansas City Youth Among Delegates to Ohio Conference

LAKESIDE, Ohio. — (CPS)—The Christian Youth Conference of North America which ended recently brought between 1,000 and 1,100 courageous young men and young women of all races between the ages of 16 and 35 years, representing 72 denominations and agencies which are working to build a Christian world.

The enference was in session six days and some of the world's most outstanding religious leaders occupied prominent places on the program in addresses and as leaders of panel discussions. Of particular interest to the large representative group of young people of all races was the number of Negro delegates present and participating in the conference. Most of the major religious bodies among Negroes had representation at the national youth conference.

Negro Retiring President

Prominent among the Negro delegates were: Martin Harvey, retiring president of the conference who presided over the opening sessions and set forth the purposes of the youth conference; Miss Juanita Jackson of the N.A.A.C.P. staq, who spoke on "Race Relations" and painted a vivid picture of the present social order and showed how the present social order must be changed if a Christian world is to be built; Dr. B. Julian Smith, Chicago, general secretary-editor of the board of religious education of the C. M. E. church, who headed a delegation of 10 persons from the C. M. E. denomination consisting of himself, Dr. E. P. Murchison Jr., general director of leadership training, Jackson, Tenn.; Dr. Edward A. Paul, pastor of St. Paul church, and recently elected dean of Lane college, Jackson, Tenn.; Rev. R. T. Cunningham, Texas; James S. Byas, from the Jackson-Memphis conference; Chester A. Kirkendoll, Kansas City, Mo., representing the Kansas-Missouri conference; Miss Tibby Brown from Georgia and Mrs. Dorothy Smith from Texas.

Chosen Sub-Chairman

Byas was elected sub-chairman of Commission on Building a Warless World. Kirkendoll was elected chairman of the Missouri Territorial Commission on Immediate Action. There were other Negro delegates who were named to places on the 10 commissions of the youth conference.

The "morning watch" proved a big feature of the youth conference where silent prayer and song services started the day in the spirit of reverence and worship and evidencing the presence of God. The morning sessions consisted of addresses by eminent leaders, both clergymen and laymen. Wednesday's speaker was J. Stitt Wilson who spoke on "The Significance of the Bible for the Present Age." Thursday Dr. Toyohiko Kagawa, noted Japanese leader and recognized as the world's foremost Christian and statesman, conducted the watch service.

Address Conference

Others who addressed the conference were: Kirby Page on "Philosophy of Christian Action" and "What God Means to Me;" E. H. Bonsal Jr., Clarence W. Cranford on "American Culture and the Youth of America" Dr. T. Z. Koo noted Chinese leader on the conference theme, "Christian Youth Building a New World"; William Genne on "Personal Religion"; Art Casaday on "Peace"; Roswell P. Barnes, "The Price of Peace"; and Mrs. Induk Pak, Chinese, on "Pioneering in Work with Women"; Hayes Beal on "The Economic Order"; Dr. Taliferro Thompson delivered the closing sermon Sunday on "Christ Is Alive." Dr. Kagawa also delivered a second address on Thursday evening on "The Seven Windows of God."

A one-act play, "Operation At Once", was given at the last evening's session stressing the importance of America taking stock and cleaning out all segregation, prejudices, graft and other deteriorating sins before stressing the need of exporting Christianity to other nations.

Mission Snagged

In Atlanta last week the National Preaching Mission, currently touring the U. S. to awaken dozing Protestantism (TIME, Sept. 28), struck its first snag. The Atlanta *Constitution* had politely editorialized: "There should be earnest and full co-operation by the Christian people of Atlanta in the constructive and inspirational meetings to be held during the next four days." But the Atlanta ministers in charge of arranging these inspirational meetings did not cotton to the Federal Council of Churches' stipulation that at least one Negro be included among the speakers. Neither the protests of Preaching Missionaries nor remonstrance from the city's Negro ministers made any difference. "Wide public controversy," insisted the local committee, must be avoided. So the Preaching Mission followed its schedule, 100% white.

Though the Preaching Mission declined to sound off in the press, when its members arrived in Birmingham a few days later they showed pleasure at the inclusion on one program of Dr. Channing Tobias, national director of Negro Y. M. C. A. work. Obliged by municipal ordinance to sit in separate sections, Birmingham Negroes gladly attended meetings, shouted "Amen" and "Glory Be!" The No. 1 Missioneer, Dr. Eli Stanley Jones, led off the opening meeting: "Constantly I remind myself that the Romans said, 'these Britons make the most unlovely, thick-headed slaves we have here. . . . No good will ever come out of Britannia.'"

See - Discrimination - (General)

for clipping from Christian Century 10-21-36

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Ministerial Alliance.

FIRST VICE-PRES.

REV. JOSEPH GOMEZ

At the annual meeting of the St. Louis Ministerial Alliance held Monday, May 18, at the Eden Theological Seminary, Webster Groves, Mo., the Rev. Joseph Gomez, pastor of the St. Paul A. M. E. Church, was elected first vice-president for the ensuing year. The selection of Rev. Gomez is regarded with a deal of significance due to the fact that Negro ministers have only been members of the alliance about a year.

The Federation of Churches, a separate body whose membership is based on denominational representation, has not yet seen fit to admit Negro churches. Dr. A. H. Armstrong is Executive Secretary of both bodies. The annual meeting was held in conjunction with the annual picnic of the Alliance. Revs. Gomez and Milton Thompson, pastor of Berea Presbyterian Church, were in attendance.

Church-1936

Hebrew Cult.

Gotham's Black Jews Observe Ancient Ritual Of Passover

NEW YORK April 7—At sunset Monday, Harlem's black Jews began the annual observance of Passover, known in Hebrew as the Pesach, commemorating the flight of Israel from Egyptian bondage 5,695 years ago. The ceremonies will continue until sunset of April 14.

The members of Rabbi W. A. Matthew's synagogue, Bayis Tafilas gathered Monday night in the auditorium of the Imperial Elks' Hall, 162 West 129th street, where they were to remain throughout Tuesday. The ceremonies will be continued at the synagogue, 30 West 129th street.

The faithful will eat only unleaven bread, roasted lamb and bitter herbs on the opening and closing days of Passover. During the intervening days their diet will be confined to unleaven bread. On Sunday, April 12, confirmation services will be held for boys thirteen years of age.

Incorporated as the Commandments Keepers' Organigation of the Living God, the synagogue was organized here in 1918 by Rabbi Matthews, who remains as president of the congregation.

Black Jews will gather for this observance also in congregations in Brooklyn, Jersey City, Arverne, L. I.; Philadelphia and Youngstown, Ohio. Rabbis Matthews said. There are according to the rabbi, some 2.5000 enrolled throughout the country, including 700 in New York City.

Church–1936

International Ministers Council— And United Churches of Christ Institution.

Spiritualists End Session in Harlem

Afro-American 11-21-36

Five States Are Represented at Annual Convention.

Baltimore Md.

ARCHBISHOP RAPS HYPOCRISY, DECEIT

Women Preachers Are Listed in Group.

By CLEVELAND G. ALLEN

NEW YORK—The third annual convention of the Interdenominational Ministers' Council and United Churches of Christ Institution, the Rev. Thomas R. Hall, archbishop, was held at the Harlem YMCA November 12 to 15.

The convention was attended by 100 delegates from Maryland, Pennsylvania, New Jersey, Virginia and New York. The discussion at the convention centered around the theme "Religion and Education."

Relief Measure Approved

The movement aims to bring about a finer attitude towards religion, a better and higher understanding of spiritualism. Before the convention adjourned, it passed resolutions recommending an emergency relief for its members, an institutional day in which each church would express its gratitude, and a resolution calling for the establishment of a permenant headquarters in New York.

The Rev. Mr. Hall in his annual address stressed the importance of truth and scored the hypocritical attitude on the part of the world today. The convention opened on Thursday with an informal banquet in honor of the executive council and guests, M Belton was toastmaster.

Musical selections were rendered by the Saratoga String Quartette, the Percival Sisters, and Master William Earle.

Officers Make Reports

Addresses were made at the banquet by Bishop Hall, the Rev. Essie Hayne, president of the New York State Board, Mary Gooding, of Baltimore, the Rev. A. D. Williams, and others. The session on Friday morning was given over to reports from officers and the credential and the rules committee.

The discussion on Friday afternoon was "Building Funds for General Help." The importance of providing financial security for the churches in the organization was stressed. On Friday evening the principal feature was the annual address of Bishop Hall.

"Nothing is of real value to mankind, but that which is truth" said Bishop Hall. "Deceit, pretense, and hypocrisy may to all appearances give temporary reward, but such destructive policies are weak and cannot stand the pressure of truth."

Discuss Business

Saturday afternoon was devoted to business, and a discussion on "God and Welfare." The final report of the credential committee was made. At the evening session a sermon was preached by Mrs. Essie Haynes of the New York State Board. On Sunday afternoon, the principal feature was a symposium by the Interdenominational Ministers' Council and the United Churches of Christ Institution under the direction of the Rev. Bertha Burton and Mrs. Minnie Hamilton.

Marylander Preaches

The convention closed on Sunday evening with a sermon by the Rev. Bessie L. Davis, president of the Maryland State Board. Music was rendered by the combined choirs from the Holy Utopian Temple, St. Ann's Spiritual Church, Church of Earnest Endeavorment, and the Sunflower Spiritual Church.

Plans were outlined by Bishop Hall for an international meeting in 1940 of all Orthodox Spiritualist and Christian Churches. The organization has a membership of 100 churches which are located along the Eastern coast and the middle West. The present headquarters of the movement is in Baltimore.

Members of the executive Council are: Thomas Hall, archbishop, C. W. Dennison, general secretary; and A. D. Williams, executive chairman.

Church - 1936

Lutheran.

NEGRO SYNOD IN SOUTH DENIED BY LUTHERANS

COLUMBUS, Ohio, Oct. 19.—(AP)—Stirred by the impassioned plea of a New York churchman, delegates to the biennial convention of the United Lutheran church refused today to vote authority for creation of a negro synod in the south.

The Alabama-Georgia Synod asked for an extension of church work among southern negroes. The convention authorized creation of a special commission to study the proposal and report to the 1938 convention.

"The United Lutheran church is not yet ready to vote authority for such a new project," declared the Rev. Ellis B. Burgess, of New York. "Before it can plan such a movement it must get ready—it must educate its negro ministry.

"We cannot afford to build today and lose tomorrow. First train your men—then talk about extending your work among the negro. Before we can expand our southern negro program we need educated negroes to help us."

Protesting against limitation of the proposed extension of negroes of the south, Dr. Oscar F. Blackwelder, of Washington, D. C., told the convention that "one of the greatest missionary opportunities in the world is be found in Harlem."

Church - 1936 M.E.

THIRKIELD

Bishop O. K.'s Separate Area on Color Basis

HE TELLS HOW HIS YOUTHFUL IDEALISM DID NOT WORK OUT IN THE CHURCH FIFTY YEARS AGO

"The color line will not be mechanical or fixed," in the proposed plan to unite the Methodist Episcopal Church with the M.E. Church South and the M.P. Church, said Bishop W. P. Thirkield, white, retired, of New York, in a statement handed the AFRO, last week.

He added that he favored unification.

Bishop Thirkield, one of the founders of Gammon Theological Seminary, Atlanta, and its president for years, went from the presidency of Howard University into the bishopric nearly a quarter of a century ago.

Statement Awaited

Because of his twenty-nine years of service in colored schools, his advocacy of colored bishops and his successful fight for the general conference resolution to hold sessions only in those cities where delegates of all races could meet without jim crow, his stand on the unification controversy has been awaited with interest.

The AFRO'S request for a statement some weeks ago when he first returned from Europe was refused until last week.

The bishop's statement covers six typewritten pages.

He says, in part:

"Not Merely Racial"

"The plan for jurisdictions is not merely racial, but for the protection of important minorities. It applies to the larger minority of the Church South, which in any other plan would be wholly outnumbered and thus deprived of independent leadership.

"So, with the nineteen colored conferences with 3,000 churches, nearly a third of a million members. and with property of about twenty-two millions. The only other alternative would be the absorption of our colored conferences in great jurisdictions with supervision by bishops of the white races.

Fear for Leadership

"For example, over 60,000 colored members would be absorbed in the Northwestern jurisdiction dominated by a membership of 1,554,296. Similar adjustments would swallow up the colored conferences, break up and overwhelm the leadership and efficiency of the colored membership. It might lead to its disintegration.

BISHOP THIRKIELD

"Under the present adjustment, colored delegates cannot elect their own bishops, as five out of six voters are from white conferences. In the jurisdictional conferences, colored delegates will elect bishops of their own free choice.

Union Termed "Advance"

"Union with the Church South, makes possible such an advance in sympathetic race relations as has never before been possible.

"Our 300,000 colored members are members of the same church with the 2,500,000 of the Church South. Their bishops meet and plan together on a basis of equality in rights and privileges in the interests of the work of the unified church.

"They have membership on all general conference boards of the united church with broad contacts and co-operation never before possible.

"It would appear that under this plan not a single right or privilege is taken away, but larger privileges, rights and guarantees are provided for."

God Would OK Segregation, Says Bishop

'He Made Us in Different Races," Adds Dixie's Bishop Boaz

BISHOP R. E. JONES AGAINST MERGER

ANP Quizzes M.E.'s on Unification

CHICAGO (ANP)—Additional reactions of colored and white leaders of the three branches of the Methodist Episcopal Church are available today.

Because of his long record as a foe of discrimination, Bishop Robert E. Jones of the M.E. Church, New Orleans, is considered to be one of the bitter opponents of the segregated aspects of the proposed merger. His intimate friends declare he is disgusted.

Bishop William Newman Ainsworth, white, of the M.E. Church South, Macon, Ga., says: "I believe the proposed plan of union is the best than can be advised at the present time. I believe the colored membership will be as full and component a part of the united church as any other members."

Robert B. Hayes, public relations staff of Dillard University, New Orleans: "I do not favor in toto the present plan for uniting three Methodist bodies. If we want real, bona fide, Christ-pure unification, let us stop talking about the giants of racial differences."

God Made Different Races

Bishop H. A. Boaz, white, of the M.E. Church South, of Fort Worth, Texas, favors the merger, asserting, "I am heartily in favor of the proposed plan and believe it is better for all concerned than for the colored man to come into the united church without distinction of race. Since God made us in different races, I do not believe it contrary to Christian principles to have some regard to these races."

The Rev. D. DeWitt Turpeau, pastor of Calvary M.E. Church, Cincinnati, favors the merger. He says: "The colored membership will sustain essentially the same relationship to the church as we have always had. We will in the new setup get the advantage of larger control and greater initiative."

Segregation O.K. with Christians

M. L. Walton, Jr., white attorney of Woodstock, Va., favors the merger, declaring: "I do not think it would be wise in the South for the union to provide for the entry of colored churches upon a basis which disregarded race. I do consider that this merger, which provides for segregation, is compatible with Christian principles."

Let Ideals Wait

When he was a young man, Bishop Thirkield said, he went South as an "uncompromising idealist," addressed white conferences urging white candidates for the ministry to attend a colored seminary and "furnish a medium for the solution of the race problem through interracial fellowship.

"It did not work. I held on to my principles, but learned to wait for the full realization of my ideals."

The bishop, himself, joined a colored M.E. conference in Georgia for the same reason, but found this didn't work either, "as my ideals and standards being those of a group with centuries of education behind it, were an embarrassment to the more gradual progress of the colored brethren . . .

"The [unification] committee was appointed, not to reform the three bodies of Methodists, but to unite them . . ."

Bowing to Baal

Bishop W. P. Thirkield, retired bishop of the M.E. Church, has come out for the proposed plan of Methodist unification which will put colored members of this denomination in a separate jurisdiction.

In 1883, when he was young, he declares, he personally advocated a program of interracial religion and fellowship, but, grown older today, he thinks the church should hold on to the principles and let the ideal wait.

That is a frank statement and no clearer one is needed. The new Methodist union is not for complete and equal interracial fellowship now but some time in the future. For the present it is to keep its ideals in its pockets.

If the Methodist Church has grown old with Bishop Thirkield, it will probably adopt the jim crow unification plan next May in its general conference.

Young people with ideals about the brotherhood of man may have to look for them outside the church. The Communist party, for example, hasn't yet bowed the knee to Baal.

NEGROES IN PROTEST OVER CHURCH UNION

Disapprove of Segregated Jurisdiction in Methodist Merger

COLUMBUS, Ohio. — Over the protests of the Negro delegates, the Methodist Episcopal church in general conference here Monday, May 4, voted to merge with the Methodist Episcopal church, South, and the Methodist Protestant church.

Negro delegates protested to the merger on the grounds that a special division was created for the Negro members of the church, a form of segregation.

According to the plan of merger, six jurisdictional conferences will be organized, five of them geographically and the sixth for Negro congregations. Jurisdictions will be Northeastern, Southeastern, Central, which would include Negro annual conferences and missions; North Central, South Central, which would include Missouri, and Western.

Before the merger which will unite eight million Methodists goes into permanent effect, the plan must be approved by the Methodist Episcoal church, South, which meets in 1938 and the Protesant church which meets this year. The plan also must be approved by the annual conferences of all three churches.

There are 500,000 Negro members of the M. E. church, most of whom object to the segregated plan.

Delegates who protested the segregated jurisdiction were supported by such believers in the brotherhood of man as Dr. L. O. Hartman, editor of Zion's Herald of Boston and Dr. Ernest F. Tittle of Evanston, Ill.

Dr. Hartman said: "I cannot approve the plan which places our colored brethren in a segregated jurisdiction. This plan places the church's official stamp on race discrimination. I cannot bring myself to favor unification at the cost of the colored man." It represents no progress but a definite step backward in race relations."

Dr. Tittle declared the plan involved the denial of the principle of human brotherhood. Miss Winifred Chappele, a secretary of the federation for social service, stated that the federation opposed the merger on grounds of racial discrimination.

Ovations followed the action of approval of the jim-crow merger and the delegates sang, "Marching on to Zion." One delegate said, "The church having denied the teachings of the gentle Nazarene, and flouted His cross, is no longer a Christian body, has no moral right to call itself Christian, and is marching on to hell, under the "double cross" banner of the devil."

Some, however, favor the plan, one member of this group saying, "Negroes of the church will be able to govern their own affairs and be responsible for their own progress. The Negro Methodists will be able to stand squarely on their own feet."

The M. E. church and the M. E. church, South, split in 1844 over the slavery question and over the right of a Methodist bishop to own slaves. The Methodist Protestant church broke with the parent body in 1821 over the privileges of laymen at conferences.

METHODIST GROUP VOTES TO APPROVE UNIFICATION PLAN

Proposal To Be Studied by Protestant Branch; Act Termed First Step Toward Healing 'Splits.'

COLUMBUS, Ohio, May 4.—(AP)—The general conference of the Methodist Episcopal church was committed tonight to a program of unification with other Methodist branches to form the world's largest Protestant body—a Methodist church having 8,000,000 members in 42 countries.

Conference delegates voted, 470 to 83, to approve the program of union with the Methodist Episcopal Church, South, and the Methodist Protestant church after their leaders visioned in pleas for the merger the possible union of all Protestant churches into a single denomination.

Goes to Southern Church.

The unification proposal goes now to the annual conferences of the southern church and the Methodist Protestant church, with final ratification possible in 1938 at the general conference of the southern church. The Methodist Protestant general conference convenes May 20 at High Point, North Carolina.

The vote today was an initial step toward healing two great splits in the Methodist church—the separation of the Methodist Protestant church in 1821 over the question of lay representation, and the division between the northern and southern churches in 1844 because of a dispute over slave ownership.

Liberal leaders led a bitter fight over provisions for dividing the united church into six jurisdictions, with negro churches segregated in a separate jurisdiction. They declared the provision was "racial discrimination of the ugliest kind."

Bishop William F. McDowell, of Washington, venerable dean of Methodist bishops who 12 years ago presented a plan of unification which passed both the northern and southern general conferences and failed by only a few votes of winning final ratification, offered the program of union to the delegates today.

"Let me see this approved from the other side if it is denied me here," he pleaded. "Do not hesitate to believe that he desires union of this church with all churches which bear his name, this (proposal) is not the end of union—."

Dr. E. Guy Cutshall, of Lincoln, Neb., chancellor of Nebraska Wesleyan University, joined Bishop McDowell in a plea for unification of all Protestant churches.

"It is not a mere matter of church union," he said, "all churches must organize into one body to meet the encroachments of the pagan states. This is but our first step."

Thirty-three of the 52 negro delegates to the conference protested against division of the United Methodist church into five geographical jurisdictions and a sixth for negro churches.

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M. E.

PATERSON, N. J.
NEWS

MAY 11 1936

A FAITH WITH THIRTY MILLION ADHERENTS IS IRONING OUT ITS PROBLEMS

The first important step has been taken toward union of all the Methodist churches. The general conference of the Methodist Episcopal church at Columbus, Ohio, has adopted the plan of union recently proposed by a committee representing the Methodist Episcopal church, the Methodist Episcopal Church South and the Methodist Protestant church by a vote of 470 to 83. The plan must now be adopted by the other two churches and by the quarterly conferences. At least two years will be required for this. If union is finally consummated, it will mean a church of 8,000,000 members in the United States and over 30,000,000 in the world.

It is difficult to one not familiar with the Methodist setup to understand why so much trouble has been experienced in uniting these various branches of the Methodist church in view of the fact that there are practically no doctrinal differences. The breach between the Methodist Episcopal church and the Methodist Episcopal Church South came in 1844 over the slavery issue. Ever since the Civil War efforts have been on foot to reunite the church but without success.

A major difficulty has been the Negro problem. There are hundreds of thousands of Negroes in the Methodist Episcopal church, including a number of Negro bishops. Southern members have objected to receiving Negroes into their church and this has long been a stumbling block which has prevented union. Now, however, that difficulty has been met by setting up a separate district for Negro churches. This meets the objections of the South but has caused considerable objection among Negro members.

Again the Southern church is much more conservative than the Northern church with respect to social problems. Southerners, generally speaking, have little sympathy for the social and economic theories of many of the prominent Northern clergymen. The South stands for the maintenance of the present social order. In the North, on the other hand, there is a strong liberal movement as exemplified by the fact that the general conference of the Methodist Episcopal church, four years ago went on record to the effect that the present economic order is "un-Christian, unethical and anti-social."

Finally there is the matter of evangelism. The Southern church has always been more evangelistic than the Northern church and the fear has been expressed in the South that in case of union the church, while becoming more liberal in the social and economic sense, would become more conservative from an evangelistic standpoint.

Despite these differences, there seems every reason to believe that the plan of union will be finally adopted and that within three years, at the most, all the Methodist churches will again be one, ruled by the same general conference and the same board of bishops.

Ira Bryant Keeps Post

Deposed Head Won't Turn Over A.M.E. Plant

S—C—O—O—P

F-L-A-S-H

NASHVILLE, Tenn. — Bishops, Presiding Elders, pastors, and superintendents of Sunday schools of the AME Church were asked this week by E. A. Selby, recently elected secretary-treasurer of the Sunday School Union, to address all orders for Sunday school literature, and all returns from Children's Day collections to him at Box 1167, Nashville.

By Staff Correspondent

NASHVILLE, Tenn. — Ira T. Bryant, deposed head of the A.M.E. Sunday School Union, is still in charge. "Let them try and get it," he said, in effect, to an AFRO reporter, last week.

Voted out of his position as secretary-treasurer at the recent general conference in New York after a twenty-year fight, Mr. Bryant is understood to have declined to relinquish control to E. A. Selby of Huntsville, Ala. when the latter came here to take charge two weeks ago.

Comes with Lawyers

Mr. Selby, who was elected to the post by a vote of 436 to 363, came here, Mr. Bryant said, ten days ago prepared to take possession of the property and begin work. Mr. Bryant laughed at him and declined to yield.

Last week Mr. Bryant said Mr. Selby returned from Alabama with what Mr. Bryant said were a Huntsville, Ala., white lawyer and a Nashville white lawyer.

Mr. Bryant says he refused their demands to turn over the property or to answer their questions and referred them to his attorney, Alexander Looby.

Mr. Bryant bases his stand on the assertion that the New York election was held in violation to A.M.E. Church discipline, and that he, therefore, is still the legal head of the publishing house.

He maintains that Article 3 of the discipline, adopted by the general conference in St. Louis in 1920, specifying the number of officers and manner of election, contains the qualification that it "takes effect when charter has been changed to conform to this law."

Calls Selby Non-Member

The charter has never been changed, he says. He also contends that, before one can be elected secretary-treasurer of the union under the present constitution, he must be a member of its board, and that Mr. Selby, at the time of his election was not a member.

The union head further maintains that he was not running for re-election at the New York general conference, but was merely asking for a vote of confidence.

Is Self-governing

He said the Sunday School Union is incorporated and has its own charter, trustees and officers. He said the general conference of the church was totally ignorant of the law governing him and his office and had no power to elect or oust him.

In the meantime, according to authentic reports, plans are being made for the establishment of another publishing house, to be operated by Mr. Selby.

In anticipation of such a move Mr. Bryant is understood to have completed arrangements to again publish the Allenite.

When interviewed, he blamed the move to oust him on the desire of certain Bishops and general officers of the denomination to muzzle him due to fear of arrest because of charges he has made against some of them. Mr. Bryant said he went to New York prepared to post bond.

Mr. Bryant said the conference delegates were bribed to vote against him in New York.

A pool was formed, he said, and the money used to buy votes.

Some of his bosom friends, who were given money to vote against him, exposed the scheme, he said.

Greensboro N.C.
Christian Advocate
May 14 1936

"The Methodist Church"

THIS is the name of the new church which is now in the making. And the name sounds good to us. The Methodist Episcopal Church will drop the word "episcopal," the Methodist Protestant Church will drop the word "protestant" and the Methodist Episcopal Church, South, will drop two words, "episcopal" and "south" In marriages the rule is for the woman to change her name, but in this marriage all parties will share in the change of name, the Southern church a little more than the others

This merging of American Methodism got a good start in Columbus, Ohio, Monday morning, May 4, when the General Conference of the Methodist Episcopal Church by a vote of 470 to 83 voted for the plan submitted by the joint commission While the majority is very great it hardly represents the overwhelming sentiment of the conference. The only question upon which there appeared a word of controversy was the establishment of a Central Jurisdiction for negro annual conferences and missions in the United States. A majority of the negro members of the General Conference voted against the plan but not all, for a large minority of these negro members voted for the plan. While the warmest friends of the negro among the whites voted for the plan. Bishop Wilbur P. Thirkield, for example, who gave his life for the negro and no Methodist living or dead has rendered a service equal to this good man, was an ardent supporter of the plan. In fact all the great leaders of the church without a single exception are for the plan as it came from the joint commission. This is most highly significant.

By the time this reaches our readers the Methodist Protestant General Conference will be gathering at High Point, N. C., prepared in mind and heart to vote for the adoption of this plan of church union. And our church will at no distant day follow the lead of these, our brethren.

A stay of four days in Columbus convinced us that the union of the churches is uppermost in the minds of the members of that General Conference. There had been in mind a consolidation of several of the boards of the church, but sentiment seemed to be growing to defer the whole matter till the churches united. The same idea prevailed in regard to the election of new bishops It was clear that no more than are absolutely neecssary will be elected at this time. Everything in the way of change will await the expected union of the churches.

Church-1936

M.E.

"UNIFICATION A UTOPIAN DREAM"

Editor The Advertiser:

The Advertiser of May 5 carried an article captioned, "Methodists Favor Big Church Merger," as follows:

"COLUMBUS, OHIO, May 4.—The General Conference of the Methodist Episcopal Church was committed tonight to a program of unification with other Methodist branches to form the world's largest Protestant body—a Methodist Church having 8,000,000 members in 42 countries".

It is not surprising that the Northern Methodist Church is seeking such a union, because such a merger will give the Northern Church supreme power over Methodism throughout the world.

The writer is unalterably opposed to the Southern Methodist Church entering such a union. The "plan" of unification reveals the cause of the opposition. A study of the "plan" leads to the conclusion that it is a dangerous experiment for the Southern Church.

The evidence leading to this conclusion is discussed in this article.

The Negro question was a large factor in precipitating one of the bloodiest wars in history; and the division of Methodism.

During the more than 70 years of separation the two churches have been unable to reconcile the differences that separated them. The obstacles that lie across the path that leads to reconciliation, are as insurmountable today as they were at the time of the division. Is there one scrap of credible evidence to show that these differences can be composed by unification? Recent events prove the above statements to be true. At the last General Conference of the Northern Church, they passed a law granting the Negro full RACIAL SOCIAL EQUALITY.

They further decreed that the General Conference in future would never be held in any city that did not grant the Negro the above rights and privileges. The church in justification of this act quoted a part of Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth".

This quotation is unfair and untrue, because the quotation of only a part of the verse distorts the true meaning of the Scripture. The whole verse reads as follows: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined in the times before appointed, and the BOUNDS OF THEIR HABITATION."

Thus we see the whole verse proves that God never intended for the two races to dwell together on a plane of social equality.

With these facts before us, an examination of the "plan" shows it to be loaded not only with dynamite, but T.N.T. as well.

The "plan" provides that the church shall be divided into jurisdictions. It discusses autonomy for the jurisdictions at length; calls attention to the fact that the jurisdictions may elect their own bishops, etc. It seems that the stress put upon autonomy for the jurisdictions, is for the purpose of allaying the fears of the incredulous, and to camouflage the real purpose of the "plan." Because the "plan" further provides there shall be a Judicial Council that will have supreme power over all jurisdictions. Minorities have never been accorded much courtesy at the hands of majorities. The pages of history are cluttered with the wrecks of ecclesiastical minorities; they have been ruthlessly crushed.

In this "plan" the Northern Church will have two or more votes to one of the Southern Church.

This being true, can anyone doubt who will dominate the Judicial Council? It could easily be arranged for the question of social equality to be brought before the judicial council for adjudication from any jurisdiction. Is anyone credulous enough to believe that the council would ever rule against social equality?

The "plan" also permits Negroes to join any church in any jurisdiction that will permit them. This clause in the "plan" clearly shows that the Northern Church is fixed in its policy towards social equality. This being true the General Conference could never be held in the South, because no Southern city could so far forget tradition as to permit social equality. Social equality inevitably means amalgamation.

If the Southern Church really desires amalgamation, it seems the surest and quickest way to obtain it, is to vote for this "plan." The path that leads to harmonious unification is beset by other obstacles of probably more serious import than that of social equality. Space forbids the discussion of all these obstacles; just one illustration will suffice.

Paul, our great leader, because of the different problems and different ideals of the different peoples that composed the different churches he organized, was prevented from welding them into a cohesive, harmonious whole. In view of Paul's failure, and the conditions that confront us today, harmonious unification is but an empty dream.

The vision of eight million Christians all working together, a harmonious whole, for the salvation of the world is a beautiful picture, much to be desired, but impossible. Such a church is a mirage, visioned by three classes of people.

First, there are a few level headed men who from one cause or another have reached the conclusion that unification will be best for the church.

Second, there is a large class of laudable, but impractical idealists, who seem unable to comprehend the difficulties that lie athwart the path of the practical application of the "plan." Someone recently said that only 29 per cent of the membership of all the churches in the United States were really Christian. If the midweek prayer service is a barometer by which we may judge the spiritual state of the church, this estimate is more than liberal. Now, when we combine eight million people in one church, with only 20 per cent of them really Christian, there is bound to be trouble ahead, and plenty of it, regardless of councils, bishops, jurisdictions, etc.

Third, this class is composed of crafty, designing materialists, who are seeking benefit for themselves, regardless of the fate of the church or Christianity. If the Southern church is credulous enough, or foolish enough, to put its neck into such a noose, it will deserve the fate that inevitably awaits it.

This article is in no sense to be construed as a criticism of the Northern Church or the Negro. If the Northern Church wants racial social equality, as indicated by the law of their church, it is their privilege to have it.

Some of my friends are standing for unification. My friendship for them will not be marred by their position on this question. Any man who has the real spirit of Jesus in his heart will grant his friend the same right of opinion he demands for himself.

J. F. YARBROUGH, M. D.

Montgomery, Ala.

METHODISTS VOTE TO UNITE CHURCH

General Conference, 470 to 83, Accepts Merger of 3 Branches With 8,000,000 Members.

5-5-36

CONFLICT OVER NEGROES

New York, May

Provision of Jurisdiction for Is Assailed as Segregation, Upheld as Widening Scope.

From a Staff Correspondent

COLUMBUS, Ohio. May 4.—After a tense two-hour debate over charges and denials of discrimination against the Negro members of the church, delegates to the General Conference of the Methodist Episcopal Church today adopted by a vote of 470 to 83 the plan for the union of their church with the Methodist Episcopal Church, South, and the Methodist Protestant Church.

In the standing vote about thirty while delegates and most of the sixty-two Negro delegates voted against the plan. About fifty delegates did not vote.

Protests that the plan, by giving Negro members a jurisdictional conference of their own, would segregate them from the rest of the new Methodist Church, came from white as well as Negro delegates.

Advocates of the plan, including some Negroes, voicing the preponderant sentiment, declared that the Negroes would receive equal rights and greater opportunities for development.

Other Branches Yet to Act

No other opposition was voiced against the plan, which is the outgrowth of more than twenty years of effort to unite the three major branches of Methodism, with an aggregate world membership of more than 8,000,000, and is the direct result of the work of three commissions which have labored jointly during the past four years. If adopted by the two other churches, the unifying conference provided in the plan could be called in 1940 to complete the merger. The combining memberships within this country would comprise: Methodist Episcopal, 4,296,288; Methodist Episcopal South, 2,725,954, and Methodist Protestant, 191,594.

The Methodist Protestant church, which split from the early church in 1821 because of opposition to Bishops and a disagreement over lay representation, will pass on the plan at its General Conference meeting on May 20 at High Point, N. C.

The Methodist Episcopal Church, South, which began to break away in 1844 on the slavery question, will vote on the plan in 1938.

Meanwhile the plan must be approved by the 177 annual conferences of the Methodist Episcopal church, which is expected to be done this year.

Vision of United Protestantism

The plan of union was offered to the 600 ministerial and lay delegates here by Bishop William F. McDowell, retired, chairman of their commission, as one that was "as good as sixty-five men could get" and one that looked "more to the future of the church than to its past.

Suggesting that it might prove a first step toward the union of all Protestant churches, he said:

"Let me see this approved from the Other Side if it is denied me here. Do not hesitate to believe that He desires union of this church with all churches which bear His name. This is not he end of union."

By church rule the Bishops, including two Negroes, who had already declared their unanimous support of the plan, could not participate in the debate. But Bishop Edwin H. Hughes of Washington, a member of the commission, explained its intentions in working out the plan.

Long-Standing Practice Kept

"We did not seek to reform Methodism, but only to unite the three churches," he said. "We did not seek to introduce new ideas because we thought it unfair to press reforms on the strength of the movement for union.

"As the Methodist Episcopal Church has for many years had separate Negro churches and separate Negro conferences, with full and proportionate representation in the General Conference, it was not urged by our comrades in discussion that we should retract from that scheme even as it was not urged by us that union should be used to advance the Methodist Church as proposed beyond the position taken by the church with the consent through the years of all the parties concerned."

To facilitate the problems of administration of the larger church, he continued, the commission provided in the plan for six jurisdictional conferences, consisting of five geographical conferences for the non-Negro churches and the sixth, overlapping the others, for the Negro churches, except for a few in the Western States.

He said that the commission had been careful to leave the constitution of the new church flexible for future growth.

"Backward Step" Charged

The first opposition was voiced by Dr. L. O. Hartman, editor of Zion's Herald, a liberal church publication of Boston. Declaring that the separate jurisdiction for Negroes was "a definite backward step in the field of race relations," he said:

"We are in a critical hour. It is possible to unite and pile up a grand total of millions of members and yet lose our spiritual power.

"I cannot bring myself to endorse unification at the price of the Negro. This conviction has deepened with the discovery that very many of the rank and file of our Negro brethren, both ministers and laymen, are looking with said disapproval upon the plan."

Bishop Hughes, as chairman of the session, alternated opponents and advocates in the ensuing debate.

The Rev. Wr. Harold P. Sloan of Woodbury, N. J., a Fundamentalist leader, said that the plan discriminated in favor of the Negro, gave them a better standing in the church than they now have and, with representation in the general conferences, opened generally enlarged opportunities for them.

The Rev. Dr. Ernest F. Title of Evanston, Ill., a liberal leader, contended that the plan was discriminatory in that, while five of the juridictional conferences were geographical, the sixth was racial. He favored waiting for one or more quadrenniums to have a union without compromise.

The Rev. Dr. Linn Harold Hough of Madison, N. J., dean of Drew Theological Seminary, urged adoption of the plan with the intent of making further progress later.

Negro Educators Differ

Dr. David D. Jones, president of Bennett College, Greensboro, N. C., and a brother of Bishop Robert E. Jones of New Orleans, was the first Negro speaker. Protesting in behalf of thirty-three Negro delegates, he charged that after helping the Negroes to progress for many years the church was now turning on them by setting them apart.

He said the argument that there was no segregation in the plan was "specious in the ugliest way because it was couched in such pious words."

Dr. Matthew S. Davage, president

of Clark University at Atlanta, Ga., a Negro, declared that while the plan was not ideal, opposition to it was due to lack of information and faith.

"The Methodist Episcopal Church has never failed us and I do not believe she will now," he said. "The rights of Negroes are fully protected by the jurisdictional conference.

"This plan will give the Negroes better opportunities for self-determination and greater responsibilities. We can develop our own strong leaders. We will be the only members of our race having equal standing with white people in their church."

Emphatic Reply Eases Tension

As Bishop Hughes recognized the Rev. George W. Lewis of Tennessee, he asked: "Are you against it?" The tall Negro, moving toward the platform, replied: "World without end!" And a burst of laughter eased the tension for a moment.

The Rev. Mr. Lewis said that in traveling through twenty-five States he found 87 per cent of the Negroes and the Negro press opposed to the plan because it seeks to impose the present situation, a matter of choice, by "force and law."

Dean Albert C. Knudson of Boston University School of Theology said that neither the white nor the Negro members of the church were as yet sufficiently Christian or like each other to make a merger without some separation possible.

Dr. Mary Bethune, president of Bethune-Cookman College, Florida, a Negro, declared that the Negro was being penalized by the segregation. The Rev. Benjamin F. Crawford of Carnegie, Pa., and the Rev. Mark A. Dawber, Philadelphia, also opposed the plan.

Dr. William A. C. Hughes, a Negro, of Washington and E. Guy Cutchall, chancellor of Nebraska Wesleyan University, favored the plan as protecting the Negro minority in the church.

MOVE FOR MERGER OF M. E. CHURCHES

Bitter Debate Precedes Deciding Vote At Conference

5-9-36

COLUMBUS, O. — By a vote of 470 to 83, delegates to the General Conference of the Methodist Episcopal Church meeting here adopted a plan for the union of their church with the Methodist Episcopal Church, South, and the Methodist Protestant Church, Monday. The vote followed a two-hour debate which was featured by bitter charges and denials of discrimination against the Negro members of the church.

Most of the 62 Negro delegates at the conference voted against the plan, along with about 30 white delegates. About 50 delegates did not vote at all.

Strong protests that the plan, which gives Negro members a jurisdictional conference of their own, virtually segregates them from the rest of the new Methodist Church were advanced by many white as well as most of the Negro delegates. Those in favor of the plan declared that the Negroes under the new plan, would receive equal rights and greater opportunities for development.

The plan is the outgrowth of twenty years effort and is said to be the direct result of four years work on the part of three commissions, operating jointly. The aggregate world membership of the three branches is estimated at 8,000,000.

The plan provides for a unifying conference which will be called, if the other two churches approve, to complete the merger in 1940.

The first group to which it will be submitted is the Methodist Protestant Church, formed in 1821 after a split caused by opposition to bishops and a disagreement over lay representation, which will convene at a General Conference on May 20, at High Point, North Carolina.

The Methodist Episcopal Church, South, outgrowth of a split over the slavery question in 1844, will consider the plan in 1938. In the meantime, the plan will be submitted for approval to the 177 annual conferences of the Methodist Episcopal Church this year.

The plan was offered to the assemblage by Bishop William F. McDowell, retired chairman of the commission, who expressed the opinion that it might prove the first step toward the union of all Protestant churches.

The administrational schedule of the plan provides for six jurisdictional conferences, consisting of five geographical conferences for the non-Negro churches and the sixth, overlapping the others, for the Negro churches, excepting a few in the Western states.

Dr. L. O. Hartman, editor of Zion's Herald, a Boston church publication, opened the opposition to the adoption of the plan and was supported by Rev. Dr. Ernest F. Tittle of Evanson, Illinois, and two of the leading Negro delegates, Dr. David D. Jones, president of Bennett College, Greensboro, North Carolina, and Dr. Mary Bethune, president of Bethune-Cookman College, Fla.

Among those who spoke in behalf of adoption of the plan were Rev. Dr. Harold P. Sloan, of Woodbury, N. J.; Rev. Dr. Linn Harold Hough of Maidson, N. J.; Dr. Matthew S. Davage, president of Clark University, Atlanta, Ga., and Dean Albert C. Knudson, of the Boston University School of Theology.

Birmingham, Ala. News
May 7, 1936

Northern Methodists Approve Church Union

The delegates to the General Conference of the Methodist Episcopal Church, in session at Columbus, Ohio, approved the plan for Methodist union Monday by the one-sided vote of 470 to 83. This was the first consideration of the plan by any of the three branches of Methodism in general conference, and its favorable outcome is, of course, a happy augury.

The plan for union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, has been evolved after years of effort, and formal action to complete the merger will require several years more. The Methodist Protestant Church is to consider the plan at its General Conference May 20 at High Point, N. C., but the question will not come up before the Methodist Episcopal Church, South, until the General Conference in 1938. If all three branches of Methodism approve the merger, the unifying conference provided for in the plan could be called in 1940 to complete the union. The three churches embrace a membership of more than 8,000,000.

At the General Conference at Columbus, the only point raised in debate, and the only ground on which any delegates opposed the plan, was that, by giving Negro members a jurisdictional conference of their own, they would be segregated from the rest of the new Methodist Church. Advocates of the plan, including some of the Negro delegates, replied that the Negroes would receive equal rights and greater opportunities for development under the proposed union, and this was the prevailing sentiment. About 30 white delegates and most of the 62 Negro delegates voted against the plan.

For more than 20 years the effort to unite the three branches of Methodism has been under way. The present proposal is the result of the work of three commissions which have labored together during the last four years to draft a plan acceptable to all three churches.

One division in Methodism in the United States dates back more than a century, and the other almost a century. The Methodist Protestant Church split with the early church in 1821 because of opposition to bishops and a disagreement over lay representation. The Methodist Episcopal Church, South, withdrew in 1844 because of the slavery question.

The questions which divided the church have long since ceased to have any meaning for present-day Methodists, and it should not now be difficult to effect the merger. The plan, as presented at the Columbus conference by Bishop William F. McDowell, retired, chairman of the Northern Methodists' commission, was offered as one that was "as good as 65 men could get," and as one that looked "more to the future of the church than to its past." Fortunately, the plan does not embrace any proposals for reforms, but simply deals with the question of union. "We did not seek to reform Methodism, but only to unite the three churches," Bishop McDowell said. "We did not seek to introduce new ideas because we thought it unfair to press reforms on the strength of the movement for union." That spirit, of looking "more to the future of the church than to its past," and of not attempting to do more than bring about union, was as it should have been.

Having been approved by the General Conference, the plan must now be considered by the 177 annual conferences of the Methodist Episcopal Church, which is expected to be done this year.

Sometimes proposals to merge churches are not well-advised. It has often been the case that the merger of two churches has created, not one new church, but three, with some members going into the merged church and others remaining with the two old churches. It is to be hoped that such a result will not attend the movement for Methodist union. The purpose of the plan would miscarry grievously if the merger resulted, not in a single Methodist Church, but in four separate bodies in place of the present three. It is hardly likely that such will be the outcome in this instance, for this is a movement to reunite three churches, rather than one to merge three which were never before united.

Church-1936

M.E.

Plan to Put Off Election Is Hit

Resolution to Keep Bishop Clair Expected

FLASH

COLUMBUS, Ohio.—A resolution seeking to defer election of new Bishops was introduced Tuesday, following recommendation naming W. A. C. Hughes, of Philadelphia; L. H. King, of New York; A. P. Shaw, of New Orleans, and W. J. King, of Atlanta, as candidates to succeed Bishop M. W. Clair.

The colored delegates held a caucus Tuesday and voted the first three as their choice for Bishopric in the order named. They will oppose the resolution deferring the election and contend any failure to elect colored Bishops would do permanent harm.

A resolution will be introduced Thursday to retain Bishop Clair for two years.

(Staff Correspondence)

COLUMBUS, Ohio—Despite the vigorous and impassioned protest of forty-one of the fifty-two colored representatives, delegates to the General Conference of the Methodist Episcopal Church voted 470 to 83, Monday, in favor of the union of their church with the M.E. Church South, and the Methodist Protestant Church.

The three-way merger, assailed as discrimination and segregation of the most vicious sort, found white opponents, as well as colored, despite the assurance of the plan's advocates that it will give equal rights to all and greater opportunities for development to the colored constituency.

How They Voted

COLUMBUS, Ohio — Representatives aligned themselves as follows on the proposed three-way unification of Methodist churches:

FOR

DR. MATTHEW S. DAVAGE, president of Clark University, Atlanta;

DR. W. A. C. HUGHES, director of the Department of Colored Work, Board of Home Missions and Church Extension;

BISHOP ROBERT E. JONES, New Orleans;

BISHOP MATTHEW W. CLAIR, Washington, D.C.;

AGAINST

DR. DAVID D. JONES, president of Bennett College, Greensboro, N.C.;

MRS. MARY McLEOD BETHUNE, president of Bethune-Cookman College, Daytona Beach, Florida;

THE REV. GEORGE W. LEWIS, district superintendent, Nashville, Tenn.

In the front ranks of the foes of unification were Dr. David D. Jones, president of Bennett College, Greensboro, N.C., and brother of Bishop Robert E. Jones of New Orleans, and Mrs. Mary McLeod Bethune, president of Bethune - Cookman College, Daytona Beach, Florida.

Mrs. Bethune

Fighting side by side with them against the creation of one colored and five white jurisdictional conferences were:

The Rev. George W. Lewis, district superintendent, of Nashville; Dr. Ernest F. Tittle, white, pastor of First M.E. Church, Evanston, Ill.; Dr. L. C. Hartman, white, of Boston, editor of Zion's Herald, Methodist (unofficial) publication;

The Rev. B. F. Crawford, white, Pittsburgh pastor, and Dr. Mark A. Dawber, superintendent of the Department of Rural Work, Board of Home Missions, Philadelphia.

Among those who spoke in favor of unification were:

Dr. W. A. C. Hughes, Philadelphia, director of the Department of Colored Work, Board of Home Missions and Church Extension;

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Dr. Albert C. Knudson, dean of Boston University School of Theology, and Dr. E. Guy Cutshall, white, chancellor of Nebraska Wesleyan University, Lincoln, Nebraska.

Signed Petition

Forty-one of the fifty-two colored delegates met Sunday night, signed a petition against the jurisdictional set-up and named Dr. Jones to deliver their protest for them.

Some of the delegates, who declined to permit the use of their names, declared that it was apparent that some of those who spoke in favor of unification did so under pressure or in hope of personal reward.

The 7,060 colored members of the Methodist Episcopal Church not a part of organized colored conferences will simply be members of the other jurisdictional conferences.

Argument Specious

Dr. Jones, in voicing his protest, said:

"There is a good deal of specious argument in favor of this plan. Everybody knows it means segregation, and segregation in the ugliest way, because it is couched in such pious terms.

"You may adopt this plan. We are powerless to prevent. All we can do is to pray and appeal to time for vindication."

Mrs. Bethune declared that the colored people were being penalized by the segregation, as did Dr. Hartman, who charging that the whole question represented a basic conflict between idealistic realism and realistic idealism, said:

"It is now proposed to put an official stamp upon the segregation of our colored brethren. It not only represents no progress but a definite backward step in the field of race relations."

Tittle vs. Jim Crow

Dr. Tittle, who at the last general conference sponsored a resolution that provided that meetings would never be held in a city that discriminated against colored people in entertainment plans, said:

"Christian brotherhood is more necessary than political opportunity. The fact remains that all other conferences are geographical—this one is racial!"

Churchmen see in the proposed unification a victory of the conservative and older elements of the church over the younger minds. The plan is the outgrowth of more than twenty years of effort to unite the various branches of Methodism, with an aggregate world membership of more than 8,000,000.

If adopted by the two other churches, the unifying conference provided in the plan could be called in 1940 to complete the merger. The Methodist Protestant Church will pass on the plan at its General Conference at High Point, N.C., May 20.

Others Yet to Cote

The Methodist Episcopal Church South, will vote on it in 1938. Meanwhile, the plan must be approved by the 177 annual conferences of the Methodist Episcopal Church. This is expected to be done before the end of the year.

Dr. Davage, while admitting that the proposal was not ideal, supported it by saying:

"The Methodist Episcopal Church has never failed us and I do not believe she will now," he said. "The rights of colored people are fully protected by the jurisdictional conference.

"This plan will give the colored people better opportunities for self-determination and greater responsibilities. We can develop our own strong leaders. We will be the only members of our race having equal standing with white people in their church."

The Methodist Church has been split into three parts for nearly a century. The Methodist Protestant body pulled away from the parent body because it wanted more democratic government. Northern and southern branches of the Methodist Episcopal body split almost solely on the basis of

Bishop Clair

the conference, and Mrs. Mary McLeod Bethune, president of Bethune-Cookman College, will be one of the speakers at the Educational Anniversary.

Schools in Need

The presidents of all the colored bodies of these schools will be well represented on the several special programs

The depression have caused the withdrawal of the hand of philanthropy and many embarrassments have been faced.

An attempt will be made to foster some special legislation that will

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Schools in Need

The presidents of all the colored schools are here. These days of the depression have caused the withdrawal of the hand of philanthropy and many embarrassments have been faced. An attempt will be made to foster islation that will give larger opportunity to obtain funds.

The student bodies of these several special programs

Bishop Clair

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Negro Delegates Oppose M. E. Merger; The Votes Tally 36 To 11

Three Listed as Bishop Candidates---Mrs. Bethune Leads Fight Against Union---Resent Speech of Boston University Professor

COLUMBUS, O., May 15—(By Rev. F. H. Butler for ANP.)—"I wish that every man and every woman in this audience could turn black for a season and come up against some of the problems we have confronted for these years. I think possibly there might be a little sensitiveness in your heart that you do not have today to see a sign here and there 'Negroes; white folks sit here. You can't sit there.' We feel it is an indictment on our growth."

In these and other words did Dr. Mary McLeod Bethune, president of Bethune-Cookman college in Dayton Beach, Fla., and lay delegate from her state to the quadrennial conference of the Methodist Episcopal church, blast the Evanston Plan of Unification presented last Monday and fought for two hours by a majority of Negro delegates and white liberals. It passed by a vote of 470 to 83.

Of the 47 colored delegates here representing the approximately 310,000 Negro members of the denomination, 36 voted against the merger of the M. E. Church, the M. E. Church, South, and the Methodist Episcopal church which would provide a seperate jurisdictional conference for the race should it pass all three general conferences. There were 11 in favor.

May Get Two Bishops

Although three names were selected as possible successors to Bishop Matthew Clair, soon to be retired, and the possibility of another bishop to Liberal loomed. the main issue was the Evanston plan.

Dr. Bethune's speech against the merger was one of the best delivered in the debate. "For 70 years you have been developing us, and it seems to me that while we are all so anxious for this united church to be a greater and more efficient job for God and humanity, it seems to me that the progress made by the Negro in his cultural development, in his contribution to the great Christian church, is being penalized now when we are to be set aside for whatever reason you have in your mind," the educator said.

"I have not been able to make my mind see it clearly enough to ha) the history of this general conference written, and the Negro youths of 50 or a hundred years from today read and find that Mary McLeod Bethune acquiesced to anything that looked like segregation to black people.

"What Would Jesus Do?"

"If today in this great momentous task of setting up this new program it seem necessary to the great Methodist Episcopal church that has advocated all these years a marvellous fellowship and open door for Negro peope to selt up a special program for Negro people at this stage development. I am very sorry that I shall not be able to give my vote to the united effort that we all so much desire. What would Jesus do? Answer for yourselves."

The oposition fight was led by Dr. L. H. Hartman. white editor of Zion's Herald. official organ of New England Methodism. Colored leaders who fought the merger along with the editor included Dr. David D. Jones of Bennett college, Greensboro, N. C.; Dr. W. D. Lewis. district superintendent of Nashville; and Dr. Bethune.

Negroes who spoke in favor of the merger were Dr. M. S. Davage, president of Clark university, Atlanta. and Dr. W. A. C. Hughes of the Board of Home Missions.

Dr. Knudson Rankles

Colored delegates in general were opposed, however, to the speech of Dr. Albert C. Knudson of Boston university, who lowered the high plane of the discussion by making a statement on race relations based upon an out-lived biological and social teaching during a very tense moment. Delegates planned to challenge his talk in a formal statement to the conference.

Dr. Knudson declared ideas of interracial amalgamation are "non-Christian" and said the Christian Christian view says that "God created separate races with the view that each should retain its integrity in order to be of greatest value" and advocated strict segregation along racial lines.

A contact and guidance committee. organized by colored delegates to look after their interests, submitted for the episcopacy the names of Dr. W. A. C. Hughes of the Board of Home Missions, Philadelphia; Dr. L. H. King, pastor of St. Mark's M. E. church, New York, and Dr. A. P Shaw, New Orleans, editor of the Southwestern Christian Advocate One of these is expected to replace retiring Bishop Clair. Possibility of another bishop loomed when an official recomendation came for the election of a bishop for Africa with head quarters in Liberia.

Protection Move

Since the convention has voted to accept the unification plan the next step of the clored delegates will be for official representation on all the church boards so the new setup may have a leadership that knows the inside. Dr. E. M. Jones of the Central Alabama conference is chairman of the Negro group and H S. Wilson of Fairmount, Md., of the Deleware conference. is secretary.

Members of the contact and guidance committee are R. W. Brooks of North Carolina; Dr. M. S Davage of Louisiana conference; Dr. E. M. Jones. Central Alabama; E. M. Neal, Fort Smith. Ark.; J. S. Scott, Texas; J. B. Redmond. Texas conference; E. A. Love. Washington; F. H. Butler, Deleware. and Mrs. Bethune, South Florida.

on the fifth ballot after the leading candidates Dr. Willis J. King, president of Gammon Theological Seminary, Atlanta, Ga., and the Rev. W. A. C. Hughes of Philadelphia, secretary of the board of missions withdrew.

Bishop Shaw succeeds Bishop Matthew Clair of Covington, Ky., who presided over two sessions of the conference on Friday, May 6, as one of his last official acts before retirement. Bishop Clair had held office for the past sixteen years.

Bishop Shaw's election followed a violent debate on Tuesday over a proposal to postpone selection of a Negro bishop to succeed Bishop Clair. In the balloting on Tuesday, Dr. King received 319 votes against 216 for Rev. Mr. Hughes.

Announcement of the vote in Tuesday's balloting brought a proposal from Edgar A. Love, delegate from Washington, D. C., for postponement of the vote for a Negro bishop until Negro churches were formed into a separate jurisdiction under a plan of union with other Methodist groups already approved by the conference.

It was this action which last week prompted President David D. Jones, lay delegate and president of Bennett College for Women, Greensboro, N. C., to brand it the "ugliest kind of discrimination."

Church leaders interpreted Rev. Mr. Love's proposal as an attempt to prevent the election of Dr. King to the bishopric. Rev. Mr. Hughes attempted during the debate to withdraw his name but delegates shouted their displeasure from the floor."

Shaw Named Bishop at M. E. Church Meet

Succeeds Right Rev. Matthew Clair Retired

COLUMBUS, Ohio — The Rev. Alexander P. Shaw, of New Orleans, La., editor of the Southwestern Christian Advocate, was elected as a compromise candidate to the bishopric of the Methodist Episcopal Church at the Quadrennial Conference in session here Wednesday.

Selection of Bishop Shaw came

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M. E.

NEW METHODIST BISHOPS ARE ESCORTED TO CONFERENCE DAIS

Bishop Smith Dr. Hammaker Bishop Welch

Bishop Brown Chancellor Flint Bishop Leete

Bishop Keeney. Dr. Shaw. Bishop Jones.

Dr. Alexander P. Shaw, newly elected Methodist bishop, is shown being escorted to the platform today by Bishop Robert E. Jones, New Orleans, and Bishop Frederick T. Keeney of Atlanta.

Following the announcement late yesterday that the General Conference had elected them bishops of the Methodist Episcopal Church, Dr. Wilbur E. Hammaker, Youngstown clergyman, and Chancellor Flint of Syracuse University each were escorted to the platform of Columbus Auditorium by two bishops. Bishop H. Lester Smith, head of the Cincinnati Area, and Bishop Herbert Welch, Shanghai, China, were Dr. Hammaker's escorts, and Bishop Wallace E. Brown, Chattanooga, and Bishop Frederick D. Leete, Omaha, were Chancellor Flint's.

WILSON QUITS M. E. BOARD OF TEMPERANCE

COLUMBUS, OHIO CITIZEN

Dr. A. P. Shaw Named Negro Bishop In Poll

MAY 13 1936

By PAULINE SMITH

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Dr. Alexander P. Shaw of New Orleans, Negro editor of the southwestern edition of The Christian Advocate, was elected bishop on the fifth ballot.

Dr. Clarence True Wilson, veteran executive secretary of the Board of Temperance, Prohibition and Public Morals, was named secretary emeritus, and was given a rising ovation when it was disclosed that he, himself, had drafted the resolution which paved the way for his retirement.

Denies Wilson Attacked

This resolution placed election of board officials in the hands of the General Conference instead of the board itself. It had been widely interpreted as aimed at Dr. Wilson, but Bishop Edwin H. Hughes of Washington, the board's president, said this was not true and paid high tribute to Dr. Wilson's leadership.

Deets Pickett, editor of the board's clipsheet, has been mentioned as the most likely successor to Dr. Wilson, but Dr. Ernest H. Cherrington of Worthington also is spoken of for the place.

Continue Bishopric Poll

At noon, the Conference was taking a sixth ballot in the bishopric election in the hope that the last of the three white and one Negro bishops to be selected would be chosen.

Bishops elected yesterday on the fourth ballot were: Dr. Wilbur E. Hammaker, Youngstown pastor; and Chancellor Charles W. Flint of Syracuse (N. Y.) University.

Dr. Shaw's election as Negro bishop came after a deadlock had been broken by withdrawal of the two men who had been leading this race, Dr. W. A. C. Hughes, of Washington, D. C., and Dr. Willis J. King, of Atlanta, Ga.

May Quit Next Week

Adjournment of General Conference, which opened its 32nd quadrennial session at Columbus Auditorium May 1, is being predicted today for early next week.

A committee is at work on a report to be brought before the delegates setting the date for adjournment.

Dr. Harry W. McPherson, president of Illinois Wesleyan University, led on the fifth ballot with 198 votes in the race for the third white bishopric.

Columbus Pastor Fourth

Dr. Isaac E. Miller, superintendent of the Columbus district, was fourth on the fifth count with 35 votes.

Dr. Shaw, winner of the Negro bishopric, received 462 votes whereas only 387 were needed.

Result of Fourth Ballot

There were 561 votes cast on the fourth ballot and 372 votes were needed to elect.

Figures on the fourth ballot follow: Wilbur E. Hammaker, 431; Charles W. Flint, 408; Harry W. McPherson, 214; John B. Magee, 133; Edwin F. Lee, 79; Isaac E. Miller, Columbus, 75; Loren M. Edwards, 65.

Tonight the Dillard University Choir of more than 40 voices will present "Heritage" at the Auditorium. This offering is the fourth and final special entertainment feature to be given for the delegates.

"Heritage" was chosen as the outstanding Negro musical offering following the appearance of the Dillard singers four years ago before the conference at Atlantic City.

Sixty years of age and looking 10 years less, Doctor Hammaker is an outstanding civic leader in Youngstown. His church, Trinity M. E., is one of the 12 most influ- went there in 1915 it was for sale. It has 2200 members and is debt free. He has worked since he was 10 years old, when his father died. He managed a small laundry in order to pay his way through Wittenberg College and Drew Theological Seminary.

His other pastorates have been at Riverdale Church in Dayton, the Middletown M. E. Church, and Raper Memorial Church in Dayton. He is described as a "progressive-conseryatist."

Native of Ontario

Doctor Flint is 57, a native of Ontario, Canada, a 33rd degree Mason and a Phi Beta Kappa. Besides serving as pastor in Middletown, Conn., Brooklyn and other places, he was president of Cornell College, Mt. Vernon, Ia., before going to his present position at Syracuse in 1922.

The men elected to the episcopacy by this conference will be consecrated bishops at a service at 2:30 p. m. next Sunday in the auditoriurn.

Other elections yet to be taken include the selection of a missionary bishop, publishing agent, editors of church papers and secretaries of church boards, including the Board of Temperance, Prohibition and Public Morals.

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NEW M. E. BISHOP, EDITOR

BISHOP A. P. SHAW

At the Methodist Episcopal general conference held in Columbus, O., Dr. A. P. Shaw, former editor of the Southwestern Christian Advocate, was elected to the episcopacy to succeed Bishop Matthew W. Clair, retired.

—Russ Cooke Photo.

DR. ROBERT N. BROOKS

From Gammon Theological Seminary where he has been an able professor, Dr. Robert N. Brooks goes to New Orleans as editor of the Southwestern Christian Advocate. He was elected to that position by the general conference of the Methodist Episcopal Church to succeed Alexander P. Shaw.—Russ Cooke Photo.

How Church Solves Problems Of Negro

By KELLY MILLER

The great Methodist Episcopal Church, North, has just held its general conference at Columbus, Ohio. The chief problem before the session was the consolidation of the three white Methodist bodies into a solid phalanx of Christian unity.

In order to accomplish this it was necessary to segregate the Negro contingent into a racial conference peculiarly devised to suit the circumstances of his case. There are some three hundred thousand colored members in the Northern branch of the Methodist Episcal Church. At present these are organized on a footing of ecclesiastical equality with the white membership, with only such distinctions as are incident to separate congregations, quarterly and annual conferences.

Against such close ecclesiastical affiliation and Christian contact, the Southern contingent stoutly protests, placing its objections frankly on racial grounds. It was incumbent upon the Northern church to concede that the Southerner's contention is a condition precedent to a closer union among the white bodies of Methodists.

This, the Northern branch has readily consented to do and has shunted aside the colored brother into separate conferential confines in order to enjoy closer ecclesiastical and social contact with Methodists of their own color .

They came to the colored leaders protesting their love and advising them to accept this proposed Christian segregation rather than stand in the way of Christian progress. The Negro leadership of the church was put to great awkwardness in declaring their attitude. The ambitious ones who hoped for enhanced places of leadership and power, knew fully well that to decline the proffer of the professional race friends and lovers would put an end to their just ambitions and aspirations.

To oppose the overtures of the dignitaries of the church was simply to put themselves outside the pale of consideration. The white leaders had made up their minds to bring about the union with or without the consent of the colored contingent. Of course, they would rather affect it without dissension, thus seeming to cause a schism in the body of the church.

Negro Delegates Opposed It

There were fifty-three Negro delegates to the general conference. In canvassing the situation among themselves, twenty-one, under constraint, voted for the union, and thirty-two against it. It is a high compliment to the Christian courage and conscience of such delegates as Mrs. Mary McLeod Bethune and Dr. David Jones, who, while holding high positions under the church, still frankly expressed themselves as being opposed to segregation as an unsound and an-Christian policy.

I doubt whether there was a single Negro delegate among the fifty-three of them who spontaneously and enthusiastically espoused the cause of the union which built a higher partition between white and colored members of the same household of faith.

However the action was voted with but a few negatives among the old die-hard advocates of the true Christian doctrines of brotherly love and unity. The great bulk of the white Methodists still profess their belief in the brotherhood of man, but stubbornly balk at the fellowship of the saints.

But the die has been cast. It only awaits the action of the Southern conference to make the union legal.

Here, as elsewhere, the Negro members of the M. E. Church must make the best they can out of a situation which has been forced upon them. Long established religious ties and traditions are hard to break. It is difficult for a Catholic to become a Protestant, or a Protestant a Catholic. Just so, those who have been brought up in the household of Methodism find it difficult to find a spiritual home elsewhere.

Congregations, quarterly and annual conferences have already been organized in the Methodist Church. The Negro representation in the Super-Conference of the United Church will be so slight and insignificant as to have little or no practial weight. True, they are to have Bishops and general officers, but they will be as much concerned with Negro membership as are the corresponding ecclesiastical authorities in either of the three branches of independent Negro Methodism.

There is some talk of a union of the A. M. E., A. M. E. Z., the C. M. E. and the colored conference of the new consolidated church. This consummation is bound to take place during the course of time. It is logical and inevitable. If Methodism cannot overcome race prejudice, the colored bodies will seek fraternity among themselves without the embarrassing juxtaposition of race prejudice and discrimination under the cloak of Christianity.

Dr. R. M. Williams Elected Member of M. E. Church Board

Asbury Minister Named On Board of Education of Church Group

Dr. R. M. Williams, pastor of Asbury Methodist Epicsopal Church has been elected a member of the Board of Education of the Methodist Episcopal Church, which board supervises the curriculum of universities colleges, graduate schools, professional schools, church schools and Epworth Leagues.

There are only four other Negroes on this board: Bishop A. P. Shaw, Dr. M. W. Davage, president, Clark University, Dr. David Jones, president of Bennet College, and Mrs. Mary McLeod Bethune, president of Daytona Cookman College. Dr. Williams has been attending the semi-annual board meeting this week in the city of Chicago.

Dr. Williams has been selected by the committee on moral and religious training to speak over Station WOL this Sunday evening at ten o'clock on "Religious Education for the Young People of the District of Columbia." He is the first colored preacher to be selected for this broadcast.

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MONTGOMERY, ALA.
ADVERTISER

JUL 25 1936

Letters To The Editor

Please be brief. We reserve the right to cut letters more than 300 words long

OPPOSED TO UNIFICATION

Editor The Advertiser:

Unification of the Methodist Church, North and South, is the most serious problem confronting the South at this time.

It will not only affect Methodism, but all social, civic and economic life as well. Our laudable idealists are hatching a cyclone, the damage of which cannot be estimated. It would be well for men of all denominations, and those of no denomination, to investigate the facts involved in Unification. Unification is a serious matter, it should be thoroughly understood.

Fact 1—The plan is definite in but two particulars; it grants the General Conference and the Judicial Council supreme power. Can supreme authority be granted two departments of the church?

The balance of the document is vague and indefinite. It does not contain a constitution. It provides for a convention, mark you, not a conference, to be held after the plan has been ratified; the purpose of the convention is not definite; probably for the purpose of revising the plan, and to write a constitution. Would any sane business man sign such a vague contract? He would not, if the contract were to be revised after he had attached his signature.

No matter what the plan may be in the end, one fact stands out clear; the General Conference will have supreme power; this means that the Northern Church with its huge majority will dominate American Methodism.

Fact 2—Under this arrangement the Southern Church can never be more than an attenuated tail attached to the Northern Church.

Fact 3—The Northern General Conference at their meeting in 1932 passed a law granting the Negro full racial social equality. They further decreed that their General Conference would never again be held in any city that did not grant the Negro the above rights and privileges.

Here is quoted an item taken from The New York Christian Advocate, June 4, 1936:

"Due to Dr. Tittle's resolution at Atlantic City in 1932, the General Conference of 1936 experienced the thrill of rising completely free from racial discrimination. Not only did the delegates of all the races share the floor of the conference, but they moved through the chief hotels, and shared the most exclusive dining rooms. Many men and women had a rich sense of Christian exaltation in this high experience."

Fact 4—This inevitably means that very soon after the merger has been ratified the General Conference, dominated by the Northern Church, will demand for the Negro full racial social equality in the Southern jurisdiction.

The General Conference will have the authority to force social equality on the Methodist schools and colleges in the Southern jurisdiction.

Fact 5—Then our schools and colleges will be mixed institutions, as they now are in the Northern Church; it means further, that society will be mixed, at least in our schools and colleges, with the resulting amalgamation.

Fact 6—Every intelligent Southern man knows that the effort to inaugurate social equality will mean the beginning of a reign of terror that will shock the country.

Fact 7—Such a state of affairs would not only injure the Negro, but the entire South as well.

The fanatics of both races should not be allowed to precipitate such a calamity upon this helpless, dependent race.

The South has been and is now the Negro's best friend. Of course we have always had cranks in both races that delighted in fomenting trouble. However, these occurrences have grown less frequent as the years have passed. Today the relations of the two races were never more cordial; and if left alone by meddling fanatics they will grow more amicable steadily. It is the earnest desire of this writer to see every honest Negro in the South get a square deal, and to be happy in his own racial sphere.

Every white man in the South, who is really white, rejoices to see the Negro climb rung by rung the ladder of progress. Social equality would destroy the Negro's advancement, because no two races have ever successfully amalgamated. (Social equality and amalgamation are synonymous terms).

Amalgamation destroys progress, both races deteriorate and are finally destroyed. When men attempt to change the laws of God trouble follows. God never intended that any two races should dwell together or amalgamate. Because in the beginning he fixed the bounds of their habitation. Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined in the times before appointed, and the bounds of their habitation".

The wings of the lovable, but impractical idealists should be clipped before the cyclone they are incubating, bursts into a typhoon of dynamic destruction. J. F. YARBROUGH.

Young White Methodists Vote Down Unification, 147-17

Afro-American 9-12-36 Baltimore, Md.

BEREA COLLEGE, Ky.—White youth attending the Epworth League Institute here voted against unification with the M.E. Church, South, 467 to 17 on the ground that the plan called for segregation of colored brethren.

They also voted to boycott the Louisville and Nashville Railroad because of its jim-crow cars. Bishop Blake, quoted as saying, "What else did you expect?" was given the reply:

"We expect you to live Christianity or quit talking about it."

Conservative churchmen sought during the year to curb the liberal movement among young people. Two white leaders, Kirkpatrick and Owengeer, detailed here last year, were sent elsewhere. The understanding was that they were too progressive.

Juanita Jackson of Baltimore, is a vice-president of the body.

Consultant for Negro Schools

10-23-36

ATLANTA.—One of the most important educational appointments of the year was made when James P. Brawley, dean of Clark university, was named a member of the board of education of the Methodist Episcopal church.

Mr. Brawley was made consultant for the Negro schools under the direction of the board. He will represent the board at the annual conferences and will make frequent visits to the various schools for consultation on matters pertaining to curriculum and personnel.

In visiting the various colleges the new appointee will be interested in improving the schools' personnel and he will study the curriculum of each school in order that changes might be made to develop scientifically the curricula in the light of student needs and social and economical changes.

Important Position

This position is of utmost importance, not only to the board of education, but also to the future of the schools under the board's direction, as the numerous changes that occur in the economic and social order of present day society demand schools with curricula that will train students to meet these changes. Mr. Brawley's work concerns the adjustments that will be necessary for all schools to qualify for the above named demands.

The naming of Mr. Brawley to this post is based upon the work that this educator has done in recent years. Chief among them is his record at Clark university. He went to this school 13 years ago, and after teaching in the college of liberal arts for one year, he was promoted to the position of dean of the university.

Under his scientific and careful administration, the educational world has seen Clark grow from a school with little rating, to one that is today recognized and rated by the Association of Colleges and Secondary Schools of the Southern States.

Mr. Brawley is a native of Lockhart, Texas, and completed both his high school and college education at Samuel Huston college in Austin, being valedictorian of both graduating classes. After completing his undergraduate work, he did one year of graduate work at the University of Southern California in the fields of English and sociology.

At Clark Since 1915

For the next year, 1922-23, he taught at Rust college. Realizing that there was a need for better trained men, Mr. Brawley left Rust college the next year and entered Northwestern university, from which school he secured his master's degree, in the fields of religious education and education, in 1925. He began his work at Clark university the following fall, and in the fall of 1926 he was named dean of the university. Two years later he was given the office of registrar of the university, which with the duties of the dean's office, he holds until the present time.

In 1930 Mr. Brawley, was asked, by the Woman's Home Missionary Society to make a study of all the schools under the society's direction. Hardly had this survey been finished, when he was appointed to a survey commission, which was to survey 18 schools under the direction of the respective boards of education of the Methodist Episcopal and Colored Methodist Episcopal churches. Upon the completion of this survey, he was called to make frequent visits to the M. E. schools and to confer with the administration upon important educational matters.

Gets High Educational Degree

Since 1930, Mr. Brawley had completed the residence requirements for the doctorate at the University of Chicago.

In spite of these many duties, Mr. Brawley has been very active in the National Association of Colegiate Deans and Registrars, serving as treasurer for this organization for two years, and at the last meeting, he was elected to the office of second vice president.

In 1934 he served on the committee which dealt with the status of the American Negro. This committee was a part of the Na-

Locally, Mr. Brawley is secretary of the board of directors of the Y.M.C.A., and is president of the Eta Lambda chapter of the Alpha Phi Alpha fraternity. He is closely affiliated in the religious world with the Methodist Episcopal church, which church he has been a member of since childhood.

The recent appointment by the board of education does not separate Mr. Brawley from his work at Clark, for arrangements have been made so that he can continue his duties as dean and registrar of the university and at the same time fulfill all of his duties in the new field.

CLARK U. DEAN TO M. E. BOARD OF EDUCATION

Col.

James P. Brawley Named

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Fact 2—Under this arrangement the Southern Church can never be more than an attenuated tail attached to the Northern Church.

Fact 3—The Northern General Conference at their meeting in 1932 passed a law granting the Negro full racial social equality. They further decreed that their General Conference would never again be held in any city that did not grant the Negro the above rights and privileges.

Here is quoted an item taken from The New York Christian Advocate, June 4, 1936:

"Due to Dr. Tittle's resolution at Atlantic City in 1932, the General Conference of 1936 experienced the thrill of rising completely free from racial discrimination. Not only did the delegates of all the races share the floor of the conference, but they moved through the chief hotels, and shared the most exclusive dining rooms. Many men and women had a rich sense of Christian exaltation in this high experience."

Fact 4—This inevitably means that very soon after the merger has been ratified the General Conference, dominated by the Northern Church, will demand for the Negro full racial social equality in the Southern jurisdiction.

The General Conference will have the authority to force social equality on the Methodist schools and colleges in the Southern jurisdiction.

Fact 5—Then our schools and colleges will be mixed institutions, as they now are in the Northern Church; it means further, that society will be mixed, at least in our schools and colleges, with the resulting amalgamation.

Fact 6—Every intelligent Southern man knows that the effort to inaugurate social equality will mean the beginning of a reign of terror that will shock the country.

Fact 7—Such a state of affairs would not only injure the Negro, but the entire South as well.

The fanatics of both races should not be allowed to precipitate such a calamity upon this helpless, dependent race.

The South has been and is now the Negro's best friend. Of course we have always had cranks in both races that delighted in fomenting trouble. However, these occurrences have grown less frequent as the years have passed. Today the relations of the two races were never more cordial; and if left alone by meddling fanatics they will grow more amicable steadily. It is the earnest desire of this writer to see every honest Negro in the South get a square deal, and to be happy in his own racial sphere.

Every white man in the South, who is really white, rejoices to see the Negro climb rung by rung the ladder of progress. Social equality would destroy the Negro's advancement, because no two races have ever successfully amalgamated. (Social equality and amalgamation are synonymous terms).

Amalgamation destroys progress, both races deteriorate and are finally destroyed. When men attempt to change the laws of God trouble follows. God never intended that any two races should dwell together or amalgamate. Because in the beginning he fixed the bounds of their habitation. Acts 17:26: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined in the times before appointed, and the bounds of their habitation".

The wings of the lovable, but impractical idealists should be clipped before the cyclone they are incubating, bursts into a typhoon of dynamic destruction. J. F. YARBROUGH.

Young White Methodists Vote Down Unification, 147-17

Afro-American, 9-12-36, Baltimore, Md.

BEREA COLLEGE, Ky.—White youth attending the Epworth League Institute here voted against unification with the M.E. Church, South, 467 to 17 on the ground that the plan called for segregation of colored brethren.

They also voted to boycott the Louisville and Nashville Railroad because of its jim-crow cars. Bishop Blake, quoted as saying, "What else did you expect?" was given the reply:

"We expect you to live Christianity or quit talking about it."

Conservative churchmen sought during the year to curb the liberal movement among young people. Two white leaders, Kirkpatrick and Owengeer, detailed here last year, were sent elsewhere. The understanding was that they were too progressive.

Juanita Jackson of Baltimore, is a vice-president of the body.

Consultant for Negro Schools

10-23-36

ATLANTA.—One of the most important educational appointments of the year was made when James P. Brawley, dean of Clark university, was named a member of the board of education of the Methodist Episcopal church.

Mr. Brawley was made consultant for the Negro schools under the direction of the board. He will represent the board at the annual conferences and will make frequent visits to the various schools for consultation on matters pertaining to curriculum and personnel.

In visiting the various colleges the new appointee will be interested in improving the schools' personnel and he will study the curriculum of each school in order that changes might be made to develop scientifically the curricula in the light of student needs and social and economical changes.

Important Position

This position is of utmost importance, not only to the board of education, but also to the future of the schools under the board's direction, as the numerous changes that occur in the economic and social order of present day society demand schools with curricula that will train students to meet these changes. Mr. Brawley's work concerns the adjustments that will be necessary for all schools to qualify for the above named demands.

The naming of Mr. Brawley to this post is based upon the work that this educator has done in recent years. Chief among them is his record at Clark university. He went to this school 13 years ago, and after teaching in the college of liberal arts for one year, he was promoted to the position of dean of the university.

Under his scientific and careful administration, the educational world has seen Clark grow from a school with little rating, to one that is today recognized and rated by the Association of Colleges and Secondary Schools of the Southern States.

Mr. Brawley is a native of Lockhart, Texas, and completed both his high school and college education at Samuel Huston college in Austin, being valedictorian of both graduating classes. After completing his undergraduate work, he did one year of graduate work at the University of Southern California in the fields of English and sociology.

At Clark Since 1915

For the next year, 1922-23, he taught at Rust college. Realizing that there was a need for better trained men, Mr. Brawley left Rust college the next year and entered Northwestern university, from which school he secured his master's degree, in the fields of religious education and education, in 1925. He began his work at Clark university the following fall, and in the fall of 1926 he was named dean of the university. Two years later he was given the office of registrar of the university, which with the duties of the dean's office he holds until the present time.

In 1930 Mr. Brawley, was asked, by the Woman's Home Missionary Society to make a study of all the schools under the society's direction. Hardly had this survey been finished, when he was appointed to a survey commission, which was to survey 18 schools under the direction of the respective boards of education of the Methodist Episcopal and Colored Methodist Episcopal churches. Upon the completion of this survey, he was called to make frequent visits to the M. E. schools and to confer with the administration upon important educational matters.

Gets High Educational Degree

Since 1930, Mr. Brawley had completed the residence requirements for the doctorate at the University of Chicago.

In spite of these many duties, Mr. Brawley has been very active in the National Association of Colleges and Deans and Registrars, serving as treasurer for this organization for two years, and at the last meeting, he was elected to the office of second vice president.

In 1934 he served on the committee which dealt with the moral status of the American Negro. This committee was a part of the Na-

CLARK U. DEAN TO M. E. BOARD OF EDUCATION

Card

James P. Brawley Named

tional Conference on Fundamental Problems in the Eudcation of the Negro, which conference was sponsored by the office of education, of the Department of Interior.

Locally, Mr. Brawley is secretary of the board of directors of the Y.M.C.A., and is president of the Eta Lambda chapter of the Phi Alpha fraternity. He is closely affiliated in the religious world with the Methodist Episcopal church, which church he has been a member of since childhood.

The recent appointment by the

On M.E. Education Board

JAMES P. BRAWLEY,

Dean of Clark University, Atlanta, Ga., who has been appointed a member of the board of education of the Methodist Episcopal Church, in which connection he will serve as consultant for colored schools of the denomination.

Afro-American
10-24-36
Baltimore, Md.

December 6, 1936

NORTHERN BRANCH METHODISTS OKEH PLAN FOR MERGER

Ultimate Ratification Of Proposal Predicated By Conference Secretary

COLUMBUS, O., Dec. 5. (AP)—A program of merging three great Methodist churches into one of the world's largest—if not the largest—Protestant bodies moved steadily today toward consummation with annual and lay conferences of the Methodist Episcopal church voting overwhelmingly for the plan.

Gigantic Undertaking

Launched at a quadrennial conference of the Methodist Episcopal church here last May, the plan would merge the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant churches into one, with a total membership of 7,213,000.

Dr. John M. Arters, of Bangor, Me., secretary of the quadrennial conference, said 55 conferences of the Methodist Episcopal church had ballotted on the plan—and only two rejected it. Two-thirds of the church's units must ratify the program.

Only the conferences of Texas and West Texas have voted against the merger, he said the total vote for the 55 annual conferences being 6,386 to 321 for the plan.

"The remaining conferences on our church will vote between now and June 1, 1937, and indications are that the plan will be favored by far more than the necessary majority," said Dr. Arters.

"The Methodist Protestant has already given its necessary constitutional approval of the plan. If annual conferences of the Methodist Episcopal church, South, approve the merger previous to their general conference in May, 1938, when I believe the plan will be consummated in the fall of 1938, or certainly not later than the spring of 1939."

Church leaders heard as the only objection to the plan protests of some Negro members that their segregation into a separate conference would constitute racial discrimination.

The program of union calls for division of the 7,213,000 Methodists into six jurisdictional conferences, five located geographically, and the sixth for Negro members of the church.

Church - 1936

Methodist Young People's Conference

FEW NEGROES ATTEND MEET

Pittsburgh Courier
Pittsburgh Penna. 1-11-36

MEMPHIS, Tenn., Jan. 9—(ANP)—Nine thousand white delegates and visitors to the Methodist Young People's Conference, packed Ellis Auditorium, Saturday night to hear Dr. Toyohiko Kagawa, famous Japanese Christian lecturer, writer, and preacher of the doctrine of LOVE and BROTHERHOOD, and to witness one of the finest concerts over presented in Memphis by the A. and I. State College singers from Nashville. Dr. Kagawa held the stage for the first half of the program with his pointed philosophy of Love and Life.

Fewer than 100 Negroes were present at the meeting despite the wide spread information that they would not be discriminated against. Dr. Walter Towner, chairman of the directing committee for the mammoth meet said, "racial discrimination has no place in a Christion program, and all people of all nations and all races are welcome to all of the meetings held during the Methodist Young Peoples' Conference." He further said one of the main purposes of the conference is to create a finer spirit of brotherhood between races in America and between the nations of the earth.

The second half of the evening program was rendered by the A. and I. State College singers under the direction of Miss Marie J. Brooks. Encore after encore had to be rendered at the close of the program when the entire 9,200 people arose and shouted for more.

President W. J. Hale, accompanied the group here and addressed the vast audience with the two appearances of Dr. Kagawa and the State singers. The high point of the conference was reached Saturday, members of darker race being the contributors.

White ME Youth In Firm Stand For Race Rights

Journal and Guide
1-11-36
Norfolk, Va.

Adopt Resolution of Strong Nature at Conference

MEMPHIS, Tenn. (ANP)—Announcing its acceptance of certain definite principles concerning Negroes, the Methodist Young People's Conference ended its sessions at Ellis Auditorium last week. Over 5,000 white delegates were present.

The principles adopted by the conference concerning Negroes were:

"Brotherly love, practiced, is the only cure for the evils that beset this nation.

"Economic opportunity for all races must be provided.

"Equal political opportuniites for all human beings is paramount.

"The South is today the poorer section of this nation because of its old slave-established policy of proscription and exploitation of the Negro, the weaker group.

"Eual political opportuniites for all citizens regardless of color with an intelligence test properly and fairly administered."

"Christian fellowship in all churches to all peoples alike."

DR. JOHNSON HEARD

It remained for Dr. Mordecai Johnson, president of Howard University, to deliver the most poignant address ever heard by a white audience in Memphis. The eminent educator lambasted the share-cropping system, stating more whites are suffering from it than are Negroes. The speaker demanded a new economic system "with the love of God in it instead of being for profit alone."

Dr. Johnson also told of the new political consciousness of the Negro and his changed outlook on race relations, and his desire for a church without color lines.

"These new attitudes are the Negroes' talking—because he sees something new," the speaker went on. "He sees a party of 10 million people who are out of work. He sees young white people suffering. He has the same dread as they of what war might do. He is becoming conscious today that you and he are fellow sufferers from causes you cannot control. He now feels called to work out problems for the good of all—and it is a brilliant experience."

NEGRO FEELS INSECURE

"Almost every intelligent Negro in the South feels his life is insecure," stated the Rev. B. Julian Smith, general secretary of the CME Religious Education Board, at the race relations meeting of the conference. About 100 of the 5,000 delegates attended this meeting.

As the minister's statement brought assents and dissents from the assemblage, R. B. Eleazer, executive secretary of the Interracial Commission, who had charge of the session, backed up Rev. Smith's charge.

"I am a representative of the young people's work of the Negro Methodist Church and I know the young people. The young Negro is about to conclude his faith in Christ is powerless. He asks 'Why fool with Christianity when the Christian has Christ in one hand and discrimination in the other?' They are going toward Communism or anything else that offers some attraction and is appealing," the minister said.

When a listener cut in to say Negroes had much chance for leadership, Rev. Mr. Smith replied, "It's not leadership they want, but security. My own father and brother were victims of a mob. My father was saved only by the Bible he carried in his satchel."

"The horror of dread and humiliation among Negroes is an indictment against Christianity," Mr. Eleazer stated. "There rests on us all a measure of responsibility for their social prestige."

The meeting was the second of a series of frank discussions held on three succeeding days by Mr. Eleazer.

WHITES DO NOT HATE -- -- --
NEGROES SAYS TUSKEGEE PROFESSOR

BIRMINGHAM, Ala. (ANP) — That the idea that whites hate Negroes inherently is an error of judgment, was the declaration made by Alphonse Heningburg, director of the newly organized Personal Department of Tuskegee Institute in an address delivered here Friday night at the Industrial High School.

The speaker praised the growth of better understanding between the races and the subsequent improved interracial relations." He pointed out the progress that the Negro has made, particularly in the South and predicted that the race would continue to develop with more rapidity and that in this advancement the racial group would have the cooperation of the white race as in the past. He paid particular tribute to the leading white citizens of the South, headed by Governor Bibb Graves, who are waging a campaign to raise funds for the erection and equipping of an agricultural Building at Tuskegee Institute.

HOLDS INTERRACE CLINIC

MEMPHIS, (ANP)—R. B. Eleazer, executive secretary of the Interracial Commission with offices in Atlanta, struck a new high in conducting interracial clinics at the First Methodist Church here when he held a class of more than 70 young white men and women in attendance at the Methodist Young People's Conference, at rapt attention in discussion the origin, history, manifestations, and evils of race prejudices in peoples.

Mr. Eleazer anounced at the beginning of the sessions that the classes would have frank and free expressions, but that dogmatic tendencies would be promptly eliminated. The evils of racial superiority thought, the exploitation of a weaker group by a superior group, the "lumping fallacy," wherein Negroes as a group are lumped into one class by virtue of the bad action or contact with just one or two members, were pointed out.

The highlight of one meeting was reached when a Mississippi student raised the question of whether or not, since the white group has the "responsibility" of government, that they should not be the better educated group in America and that there should not be equal educational opportunities for the races.

Mr. Eleazer promptly showed that even if this line of reasoning were accepted the proportionate discrimination shown in the expenditures last year, wherein $45 was spent on the education of a white child and only $5.45 on a Negro child, is a travesty and shameful to even think of.

FEW NEGROES ATTEND

There were nine thousand white delegates and visitors to the Methodist Young People's Conference. Fewer than 200 Negroes were present at the meeting despite the widespread information that they would not be discriminated against. Dr. Walter Towner, chairman of the directing committee for the mammoth meet said, "racial discrimination has no place in a Christian program, and all people of all nations and all races are welcome to all of the meetings held during the Methodist Young People's Conference." He further said one of the main purposes of the conference is to create a finer spirit of brotherhood between races in America and between the nations of the earth.

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Church - 1936

Negro Interdenominational Ministerial Alliance.

New Orleans, La., Tribune
December 27, 1936

Plan New Year's Negro Services

Special New Year's day services will be conducted for Negroes at the Freedmen auditorium, Audubon and Oleander streets, by the Louisiana Freedmen Missionary Baptist association and the Negro Interdenominational Ministerial alliance.

Bishop Alexander Preston Shaw of the Methodist Episcopal church in the New Orleans area, will deliver the principal address and students from Dillard university will render a musical program.

The Rev. William M. Jackson, president of the Freedmen Missionary Baptist association, will act as master of ceremonies and the Rev. Roger William Coleman, president of the Interdenominational alliance, will speak briefly.

Church - 1936

Presbyterian.

DR. GASTON TELLS OF OUR SOUTHERN WORK

Africo-American

Dr. John M. Gaston, Secretary of the Unit of Work for Colored People of the Presbyterian Board of National Missions, came up to Charlotte last Saturday night from the meeting of Atlantic Synod at Rome, Ga., and remained in the city until noon Sunday. On invitation of President McCrorey, he was present at the morning service at Smith University church and the period usually devoted to the sermon was kindly given to him for an address.

Dr. Gaston not only attended the recent meetings of the four Negro Synods of our Church, but during the past six months has visited various church fields, including not only Virginia, the Carolinas, Georgia and Tennessee, but he has traveled as far South and West as Texas and Oklahoma. He has thus been able to make a thorough survey of the Southern area of the Church and acquaint himself with its condition and needs. He was greatly encouraged as a result of his observations. The meetings of the Church courts were largely attended, and everywhere—in churches, Presbyteries and Synods—the ministers and lay workers were alert to the needs of the times, and awake to their obligation to advance the work of the Kingdom.

Mrs. Gaston and her mother, Mrs. Montgomery, also were pleasant attendants at this service.

Church—1936

Presbyterian.

CONFERENCE OF SUNDAY SCHOOL MISSIONARIES HELD AT ALBANY, GA.

By Rev. T. B. Hargrave

The Annual Conference of Sunday School Missionaries convened at the Georgia Normal and Agricultural College, Albany, Ga., January 27-30. The missionaries from the various Presbyteries of our four colored Synods, under the able leadership of Dr. A. McCoy, Superintendent of our colored missionary work, assembled at this time.

Dr. J. M. Somerndike,, of the Board of National Missions, and Secretary of Sunday School Missions, presided at all the meetings. Th high spot of this Conference was the opening address given by Dr. Somerndike as he called the Conference to prayer.

Dr. J. W. Holley, President of the College, extended greetings in his usual forceful manner, and at the close of the Conference he always has the last word.

The following named persons from the Unit of Work for Colored People, of which Dr. J. M. Gaston is Secretary, were invited to attend and take part in the Conference: Rev. C. W. Francis, evangelist of Catawba and Atlantic Synods; Rev. T. B. Hargrave, evangelist of Blue Ridge and Canadian Synods; Dr. L. B. West, Field Secretary for the four colored Synods, and Drs. A. S. Clark and Frank C. Shirley.

Each morning Rev. C. W. Francis conducted the devotional period, using as his theme, 'Pioneering for Christ." The afternoon sessions were opened with devotions led by the evangelist from the Canadian Synod. The two evangelists also conducted evangelistic service in the college chapel for the students and held personal interviews with them. Great interest was manifested by the student group.

It was gratifying to see among the large number of missionaries which had assembled some new faces. Among them were Mr. A. A. Thompson. Mr. Henderson and Mr. R. L. Jeans, Seniors at Johnson C. Smith University Theological Seminary, and Mrs. Cecelia McCoy Jamerson, of Ingleside Seminary faculty, Burkeville, Va. The missionary department could not have made a wiser choice for all are dynamic and have the true missionary spirit and character.

The Program

The program was highly constructive and the workers plainly showed that they were masters in their fields.

The policies and programs were outlined in a masterful way by Dr. Somerndike under the following heads:

(1) Inter-Board Relationship
(2) Inter-Unit Relationship.
(3) Adaptation of Field Program.
(4) Board Actions Affecting Sunday School Missionaries.

Dr. A. B. McCoy gave a colorful report on the year's work including the Daily Vacation Bible School, Leadership Training, Week Day Bible School and other phases of the work. This great program is vast in its scope.

The missionaries gave a review of the year's work, and one listening to these reports could not help being impressed with the earnest work and sacrifices they have made to carry Christ to the neglected. Each report carried the following:

(1) Goals which we set and reached last year.
(2) Outstanding results of the year's work.
(3) Note advances made by individual Sunday schools.
(4) Your own appraisal of your year's work.

The missionaries who spoke were as follows: Mr. J. T. Jones, who spoke on "Development of the Sunday School Missionary Parish;"Miss Alethia Wilson, on "Program for a Parish Group of Sunday Schools"; Rev. Warren C. Jones, on "Methods and Reports, Use of Text Books and Their Relations to Mission Sunday Schools."

These missionaries proved themselves to be authorities in their respective work and reflected great credit on the department.

The Young People's League which is growing in all our Synods, was discussed with great interest. Dr. A. B. McCoy gave a report of the Leagues now organized and the following workers gave reports of the Leagues in their respective fields:

Miss Ethel Goins, of Blue Ridge; Rev. J. T. Jones, Rev. S. L. Young and Mr. George B. Marsh. We are all proud of the progress the Leagues are making and glad to report that beginning in June all four of our Synods will have these organizations.

Rev. Vanhorn Murray, Mississippi missionary, spoke on "The Field-Home Department," and all took part in the discussion.

Dr. Henry C. Cousins, our great missionary from Oklahoma, was honored by the department on receiving the degree of Doctor of Divinity from his alma mater, Lincoln University. The whole conference rose to honor him, and he deserves the honor.

Rev. H. M. Scott, of Florida, made an impressive address on "How to Succeed in Leadership Training Work."

Dr. L. B. West made a very impressve address on "Cooperation with the Unit of Work for Colored People." He reflected a great deal of credit upon the work, as he always does.

The evangelist of Canadian and Blue Ridge Synods spoke on "Cooperation in Evangelistic Meetings."

Dr. Somerndike gave an address on "The Indian Work," which was enjoyed by all. A pageant was also given by the faculty and students of the college, showing what the church school has contributed to the race.

A lovely reception was given in the beautiful home of Dr. and Mrs. Joseph W. Holley. This reception will live long in our memory.

The meeting closed with every one highly inspired and better fitted for his or her task on the field of life.

Jacksonville, Fla., Times-Union
May 3, 1936

Riverside Presbyterian C. E. News

Miss Ann Archibald, chairman of foreign missions, will lead the Christian Endeavor groups in the Riverside Presbyterian Church this evening in a worship program on "Our Work Among Young People in the Belgian Congo". The feature of this short service, which precedes the meeting of the different interest groups each Sunday evening, will be a reading by Mrs. Charles T. Paxon entitled "Congo" (Vachel Lindsay). Miss Margaret Hook has arranged the music for this program which begins at 6:45 o'clock in the auditorium of the Educational Building.

Much interest has been aroused in the different study groups holding their fifth meeting tonight. Miss Helen McPherson is leading an ambitious group in the study of religious drama. Religious art is in charge of Miss Sara Elizabeth Wilkerson. The group in religious poetry is busy working out a special Mother's Day program, to be given next Sunday evening during the worship period. Religious music is well cared for by Miss Margaret Hook, minister of music at the Riverside church. The orchestra, under the direction of Joe Edwards, has grown from a group of five to one of 12 with a well balanced and workable instrumentation.

In charge of the show deemed it advisable to discontinue any wild flower classification, it is announced, and the railing of the gallery in the Armory was decorated with cut boughs of ligustrum, pittosporum and other garden grown shrubs from the hedges and other plantings in the gardens of th federation members. These cutting were distributed to any one wishin them. The small pines, it is furthe announced, that were used in dec oration were from areas which wer thinned for forestry purposes. I

some areas a number of fire line were made on the edge of pin growth in selected areas for fir breaks, and the clearings used fo the display.

The judicious use of material wa undertaken carefully by Mis Mitchell and the flower show committee, and the care and though exercised showed the interest o the organization in conservation. M J. Roess, well known authority or forest conservation in Florida, commented very favorably on the correct use of material used by Mis Mitchell and her committee.

The Garden Club of Jacksonville is a real force for the conservatior of native material and the study

BROOKLYN, N. Y.
EAGLE

MAY 22 1936

Presbyterians Weigh Attack On Child Labor

War Is Condemned—Richmond Man Named Moderator of Jubilee

Augusta, Ga., May 22 (AP)—A new Moderator presided today while the Diamond Jubilee Assembly of the Presbyterian Church in the United States heard a demand that the United States stay out of the next war and a plea for condemnation of child labor.

Dr. S. Frank Price, 71-year-old native of Richmond, Va., was elected Moderator to succeed Dr. Henry H. Sweets of Louisville, Ky. Dr. Price served 46 years as a missionary in China.

Dr. E. C. Scott of Dallas, Texas, unanimously was chosen stated clerk, succeeding the late Dr. J. D. Leslie of Dallas. Dr. Scott at once appoited Dr. James G. Patton Jr. of Abingdon, Va., assistant stated clerk.

Child Labor Attacked

The anti-war stand was taken in the report of the committee on moral and social welfare submitted to the Assembly today.

The group also fired salvos at gambling, liquor, child labor, lynching and obscene motion pictures. In addition it urged that attention be given to the problem of unemployment and the plight of the southern sharecroppers. Gambling in stocks and commodities was singled out for attack. Old age and unemployment security were urged.

Winston-Salem N. C. Journal
May 28, 1936

Negrd Women's Conference Opens With 100 Registered

A Christian Conference for Negrc Women conducted by the auxiliary of the Presbyterian Synod of North Carolina got under way here last night with 100 delegates registered from as far east as Elizabeth City and as far west as Marion.

Mrs. E. F. Reid, of Lenoir, chairman of the conference, said the registration was the largest in the history of the annual assemblies for an opening session. Meetings will be held at the Winston-Salem Teachers College.

Actual classwork will begin this morning.

Last night members of the faculty and speakers were introduced to delegates. Greetings were extended by Mrs. Charles M. Norfleet, president of the North Carolina Presbyterian Synodical; Mrs. Percy Johnson, president of the Winston-Salem Presbyterial; Mrs. William H. Neal, auxiliary president at the First Presbyterian Church, and Mrs. J. H. Kuykendall, auxiliary president at Reynolda Presbyterian Church.

Rev. J. C. Alston, pastor of the Lloyd Presbyterian Church here for Negroes, addressed the conference at the opening session.

The conference will continue for one week. Daily classes in a variety of studies will be conducted by members of the state auxiliary and leading Negro women.

Classes and instructors will be: Mrs. Henry Roan, this city, Bible; health officials; Mrs. George Patterson, Gastonia, "Christian Home"; Mrs. Lovey Eaton, stories and story-telling; Miss Grace Wisner, Atlanta, Ga., Christian service; Mrs. Norfleet, parliamentry law; Dollie Patterson, superintendent of Forsyth county Negro schools, handcraft; Mis Ruth Carter, playground demonstrations.

Tonight Dr. J. R. Cunningham, pastor of the First Presbyterian Church here, will address the conference. He will start speaking at 8 o'clock.

PRESBYTERIAN YOUTH MEET IN GEORGIA

AUGUSTA, Ga., Aug. 27.—(ANP) — The fifteenth meeting of the Young People's Conference of Atlantic Synod of the Presbyterian Church of the United States of America was held here last week at Haines Institute. To this conference, which had its beginning at Haines school, came representatives from South Carolina, Georgia and Florida, with visitors and conference workers from other States as far North as New York and Pennsylvania.

Included on the program of the session were platform addresses by outstanding church leaders such as the Rev. Ralph Hal, D. D., head of the Young Poeple's Conferences throughout the United States, Alaska, and the other possessions of the United States where the Presbyterian work is carried on, and Miss Agnes B. Snively of New York, a member of the Board of Missions.

The schedule of the conference consists of Bible study, classes in mission work, classe for miniters, elders, on young people's societies, methods of teaching in the church school, the purpose and programs of the church, and story-telling for leaders of children.

The Rev. B. McCoy, of Atlanta, Ga., is general director of the Young People's Conference of the four Negro synods, and the Rev. J. W. Manoney is the assistant director of the Atlantic synod. Both men worked faithfully to make the conference a success and were highly pleased with the session.

PRESBYTERIANS HOLD 42nd ANNUAL MEET IN PITTSBURGH

While Negro Presbyterian Churches hold full membership in all white Presbyteries of the North and have full representation in Synods and the General Assembly, there was a convention 40 years ago that there were problems peculiar to the Negro churches which could best be considered in an non-deliberative body composed of pastors and delegates from the Negro churches. The 41st session of this body, known as the Afro-American Presbyterian Council, has just held its forty-second annual meeting with Bethesda Church, at Pittsburgh, with election of the following officers for the coming year:

Rev. A. E. Rankin, president; Mrs. Johnson, of Detroit, recording secretary; Rev. T. J. B. Harris, of New York, executive secretary, and Rev. C. B. Allen, of Pittsburgh, treasurer. The new officers were installed by Dr. Wm. H. Holloway, of Columbus, O.

This council is unique(in its departmental methods of proceedure embracing the Department of Christian Education, directed by Mrs. George J. Evans, of Philadelphia; social service under Rev. Leslie A. Taylor, of Plainfield, N. J.; Men's Work, under Dr. A. E. Mitchell, of Philadelphia, and Stewardship, under Rev. H. E. Bennett, of Chicago. Group studies covering all phases of work under each department are engaged in and reports of findings are presented to the Council.

The Department of Social Service deal with the subject of war this year and made a poll of council to determine those who would approve a denfensive war by our country or those who renounce all war and would refuse to fight under any circumstance. This was perhaps the most vitally discussed topic of the Council, indicating that our people are taking seriously the situation that today threatens the world.

Rev. Irwin W. Underhill, on furlough from his mission field in Africa, was the Conference guest speaker and aroused new interest in his work through his presentation of his achievements and needs. The Council voted to assume the task of building a memorial to Mrs. Underhill, who died upon the mission field a year ago. The memorial will take the form of a library building upon the campus of the school at Kribi, W. Africa, the school which Mrs. Underhill laid down her life in helping to build. The churches are called upon to bring to council at its meeting next October the $2,500 necessary to erect this deserved tribute to the memory of our only Negro missionary sent out under our Foreign Mission Board.

Pittsburgh hospitality was again seen at its best, delegates to Council being entertained in the homes of all denominations. At the banquet Friday night more than 200 of Pittsburgh's leading citizens honored the delegates by their presence. And the sight-seeing trip on Saturday was made delightful by members and friends of Bethesda Church, under the direction of the beloved pastor, Rev. C. B. Allen. Council will hold its 1937 session with the Berean Presbyterian Church, Philadelphia, Pa., Rev. A. E. Rankin, pastor.

Seventh Day Adventists.

Church – 1936

NEGRO ADVENTISTS ALLOTED OVER $50,000 FOR YEAR

WASHINGTON—(ANP)—The Missions Board of the Seventh Day Adventists announced that $50,-149.40 had been appropriated for the work of the colored division of the church in North America this coming year. The total appropriation for foreignu missions in which the Negro division is included was $3,405,437. The West Indies gets $213,349; South Africa, $226,299.

Progressive Community Church.

Church – 1936

Chicago Church Head Is Speaker

By CLEVELAND G. ALLEN

NEW YORK—The Rev. Joseph A. Winters, pastor of the Progressive Community Church of Chicago, and president of the Council of Community Churches of America, was guest speaker recently at the Christ Community Church of which the Rev. John W. Robinson is pastor.

He also spoke at the interdenominational Preachers' meeting which convenes at Salem M.E. Church. The Rev. Mr. Winters has been visiting in several Eastern cities to organize the Community Church for the biennial council meeting to be held in California.

The Progressive Community Church of which the Rev. Mr. Winters is pastor and founder, has a membership of 2600 and is one of the largest of its kind.

He pointed out during his visit, that there are thirty-four churches in the council, all located in the East and Middle West, with a total membership of 20,000. The largest of these, he said is the one in Chicago, of which the Rev. Mr. Cooke is pastor.

Church-1936

Triumph Church and Kingdom of God in Christ.

BISHOP HARRIS HOLDS FINE CONFERENCE

12-12-36

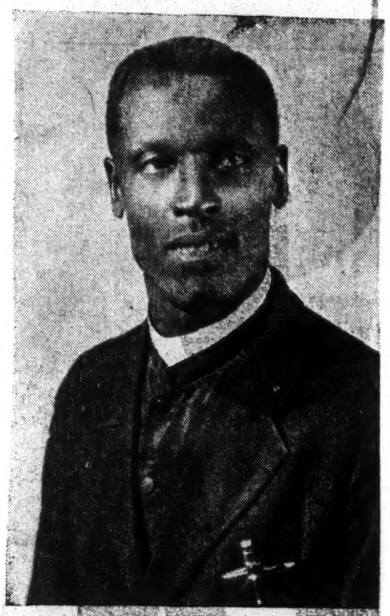
HOMESTEAD, Pa., Dec. 10'— Bishop D. H. Harris just closed a successful annual conference of the Triumph Church and Kingdom of God in Christ, here, last week. Delegates from the entire diocese, which includes, Ohio, West Virginia, Illinois and Michigan, were present and made glowing reports for work done during the past year. More than 50 churches were represented.

The Connection has eight Bishops and has a large membership throughout the southern States. Bishop J. D. Walker is meeting with remarkable success in Alabama.

Church—1936

The Free Church of God.

Bishop Stubbs At Free Church Conv.



Holding its fifteenth annual conference, The Free Church of God, the Apostolic Faith, will meet November 16-25, at 3344 West Tenth street, with Bishop William B. Stubbs presiding.

As special features of this conference, there will be Bible classes and chalk teaching daily at two o'clock, and evangelistic services each evening at seven-thirty. A cordial invitation is extended to all persons to participate.

Bishop Stubbs' new address is 3 Boulevard place.

Church-1936.

United Lutheran

UNITED LUTHERANS BAR NEGRO SYNOD

Plan for South Deferred on Plea a Ministry Must First Be Educated.

James

HARLEM URGED AS FIELD

10-20-36

Convention at Columbus, Ohio, Deadlocked on Report by Moral Welfare Group.

New York N.Y.

COLUMBUS, Ohio, Oct. 19 (AP).—Stirred by the plea of a New York churchman, delegates to the biennial convention of the United Lutheran Church refused today to vote authority for creation of a Negro synod in the South.

The Alabama-Georgia Synod asked for an extension of church work among Southern Negroes. The convention authorized creation of a special commission to study the proposal and report to the 1938 convention.

"The United Lutheran Church is not yet ready to vote authority for such a new project," declared the Rev. Ellis B. Burgess of New York. "Before it can plan such a movement it must get ready—it must educate its Negro ministry.

"We cannot afford to build today and lose tomorrow. First train your men—then talk about extending your work among the Negroes. Before we can expand our Southern Negro program we need educated Negroes to help us."

Protesting against limitation of the proposed extension to Negroes of the South, Dr. Oscar F. Blackwelder of Washington asserted that "one of the greatest missionary opportunities in the world is to be found in Harlem."

"If you want to take up that question, we have one of the largest Negro populations in the country," said Dr. G. H. Bechtold of Philadelphia.

Debate over a proposal to throw overboard a church principle that its duty was to seek internal purity rather than external regulation halted a report of the committee on moral and social welfare until tomorrow.

Demands for definite stands on such moral issues as war and intoxicants caused the postponement.

Recommendations in the report included a stand for temperance, community selection of motion pictures and neutrality, and against gambling and the sale of indecent literature.

The convention referred to a special commission of seven a proposal from the Texas Synod to substitute "bishop" for "president" as the title of heads of the thirty-four synods and of the church.

A memorial from the ministerium of Pennsylvania asking authority for the distribution of literature explaining the stand of the church on all phases of the marriage relation was approved and referred to the committee on moral and social welfare.

Dr. J. C. Mattes of Scranton, Pa., won approval of a resolution that the executive board prepare the necessary constitutional amendments to provide for the election of the president, secretary and treasurer of the church for terms of six instead of two years.

A recommendation in favor of police registration of all persons came before the convention as Dr. G. H. Bechtold of Philadelphia reported on a three-month study he made in England and Germany. "Some such step is necessary for the proper control of our shifting population—those children of the depression who roam over the country as they please," he said.

Church - 1936

World's Sunday School Association.

World's Ass'n Honors Henry Allen Boyd

He Will Preside Over the International Sunday School Session AT OSLS, NORWAY Will Represent Three Million Negroes at This Convention

New York City, March 16 (Special)—World-wide recognition was given to Henry Allen Boyd of Nashville, Tenn., here last week when the Program Committee of the World's Sunday School Association placed his name on their program to preside at one session of the association which holds its twelfth convention in Oslo, Norway in July. The Rev. Mr. Boyd has already been issued his credentials as a delegate. He was elected by the National Baptist Convention of America in its session held in Washington D. C., last September, to represent the constituency of their convention which the president and statician claim is a little over three millions.

Dr. Boyd resides in Nashville, and the information of his selection was given out by the Rev. Robert M. Hopkins, D. D., LL. D., one of the general secretaries of the World's Convention. Dr. Mr. Boyd is the secretary of the Sunday School Congress, the largest summer school of methods conducted by any denomination in the United States. He is also secretary of the National Baptist Publishing Board of the National Baptist Convention of America, and is president of the Citizens Savings Bank and Trust Company, the oldest financial institution of its kind in the world. The statement issued by Dr. Hopkins and sent to Dr. Boyd said:

"My Dear Dr. Boyd:—In behalf of the General Program Committee for the Oslo Convention we should like to ask that you serve as chairman for one of the general convention sessions.

"We are delighted that you are planning to go to Oslo and we anticipate there will be no difficulty on your part in accepting this invitaton. However, for our records we would appreciate it if you will let us have your formal acceptance. We are deeply appreciative, as you know, of your own personal cooperation and interest in the work of the World's Sunday School Association as well as the generous cooperation which your board has long had in this world-wide work."

Church-1936

World's Sunday School Convention

THREE NEGROES ON WORLD'S S.S. MEET

GLASGOW, SCOTLAND, —(ANP)—There will be three American Negroes on the program of the World's Sunday School convention to be held at Oslo, Norway, July 6-12 according to an announcement here by Dr. James Kelly, one of the secretaries of the World's Sunday School Association. Bishop William J. Walls of Chicago is to speak on Christianity, the Unturned Key"; Dr. James W. Eichelberger, Jr., also of Chicago, is on the program for "Glimpses of Religious Education Progress in North America;" and Dr. Henry Allen Boyd of Nashville is to preside in one of the sessions.

3 Race Churchmen To Participate In World S. S. Confab

GLASCOW, Scotland, June 5.—There will be three American Race members on the program of the World's Sunday School Convention held at Oslo, Norway, July according to an announcement Dr. James Kelly, one of taries of the World's Sun- Association. Bishop Wil- alls of Chicago is to speak stianity, the Unturned James W. Eichelberger, of Chicago, is on the pro- "Glimpses of Religious on Progress in North Ameri- nd Dr. Henry Allen Boyd of ille is to preside in one of the

World's Sunday School As- on is a federation of 48 in- ominational national Sunday ol Associations and councils of gious education. Its first convention was held in London in 1889. Conventions are now held every four years.

Church—1936

World Alliance for International Friendship.

INTERNATIONAL MEETING OF THE WORLD ALLIANCE

By Henry A. Atkinson

The World Alliance for International Friendship Through the Churches has just held a meeting under the deepening shadows of threatened war over Europe. The Management Committee spent five days (August 14-19) at Chamby, Switzerland, not only to take stock of and assess the seriousness of the present world situation, but to devise ways and means by which the Churches and Church people can help to avert the disaster. According to the latest statistics there are 400,000,000 members of the Christian Churches. Surely with their massed strength against the evils, selfishness, and paganism of men and nations they should be able to stop the mad rush toward a universal [illegible]sm more awful than any ever before cursed and [illegible]nity.

[illegible]e representatives pres[illegible]nty-five nations and, in [illegible]mber of distinguished Protestant as well as [illegible]rthodox Churches were [illegible]y high officials. The [illegible] presided over by Rev. [illegible]ill of New York and [illegible]hop of Novi Sad, Jugo[illegible]op Ammundsen of Den[illegible]e a comprehensive and [illegible] analysis of the present [illegible] conditions and the churches' responsibility. This paper is really a remarkable document. It is too long to print in a news story and it is difficult to pick out the most valuable statements. It is to be issued and widely circulated as a "pamphlet for the times." He reviewed the situation in those nations where the danger is greatest. We quote a few of his statements.

"The world is living in dread of another catastrophe probably unparalleled in horror."

"The statesmen did not realize that the idea of the League of Nations could not simply be annexed to the remnants of the old political system which was responsible for the great war, but required a totally new conception of the relation of the states to one another and to the central organ above them."

"The failure to achieve general disarmament, whatever may be the responsibility of the different states, was the most significant proof that the new spirit had not got hold of the nations."

"The League as an incarnation of the idea of international cooperation and justice is incompatible with unlimited national armaments."

The Alliance discussed at length the questions raised by this paper and agreed upon these conclusions:

(1) Social and international work shall neither be isolated from the regular activity of the church nor attempt to replace it.

(2) The church must strive to establish a world order in accordance with the law of God. The Kingdom of Christ is the ideal, and it is always above the best human organizations.

(3) The Christian work for peace is based on the great truths of the gospel. The Church and Christian people find in Christ a unity higher than national bonds. Each Council of the Alliance must feel the responsibility for conditions in its own na-

World Alliance For International Friendship Through The Churches

Call For A New World Conference

The intense and increasing gravity of the world-situation, and the present failure to deal effectively with the causes of conflict between States, impel us, representatives of Christian Churches in 24 countries, assembled August 18, 1936 at Chamby sur Montreux, Switzerland, as the Management Committee of the World Alliance for International Friendship through the Churches, to place on record the following decisions:

1. A new and better beginning in world-affairs is essential. Adjustments in the structure and procedure of the League of Nations will be useful, but more is needed. A different spirit is required, a spirit which aims at effective service of the common good. We believe that the solution of the world-problem is to be sought in the Christian Faith, whence comes the power to change the motive and direction of personal and public activity.

2. A way must be found to bring under impartial survey the economic grievances and other inequities out of which the anxieties and fears of nations grow and which account in large measure for the fateful race in armaments.

We urge that the League of Nations, acting in conjunction with those States not included in its membership, should convene, after due preparation but at the earliest practicable date, a World Conference on these subjects, open to all States. Protective tariffs and financial obstacles to world-trade, inability to obtain raw materials and an outlet for excess populations, and the future administration of colonial possessions and mandated territories would necessarily be among the subjects with which such a Conference should deal. As regards the colonial problem we hold strongly that a primary consideration should be the welfare of the races who inhabit the territories concerned.

3. We recognize that a special responsibility rests on the Christian Churches in this hour. Hence we ask that the Churches urge upon their several Governments, the necessity for such a World Conference, whether convened by the League of Nations or under other auspices Each of our National Councils should take early action in this matter.

Lastly, we venture, associating ourselves directly with the request, to ask that prayer be made to the God and Father of us all that He would kindle in us, and in all men, the spirit of true repentance for evil done, and a steadfast will to seek in mutual service the well being of mankind.